A REVELATION OF THE HOLY APOCALYPS.

BY

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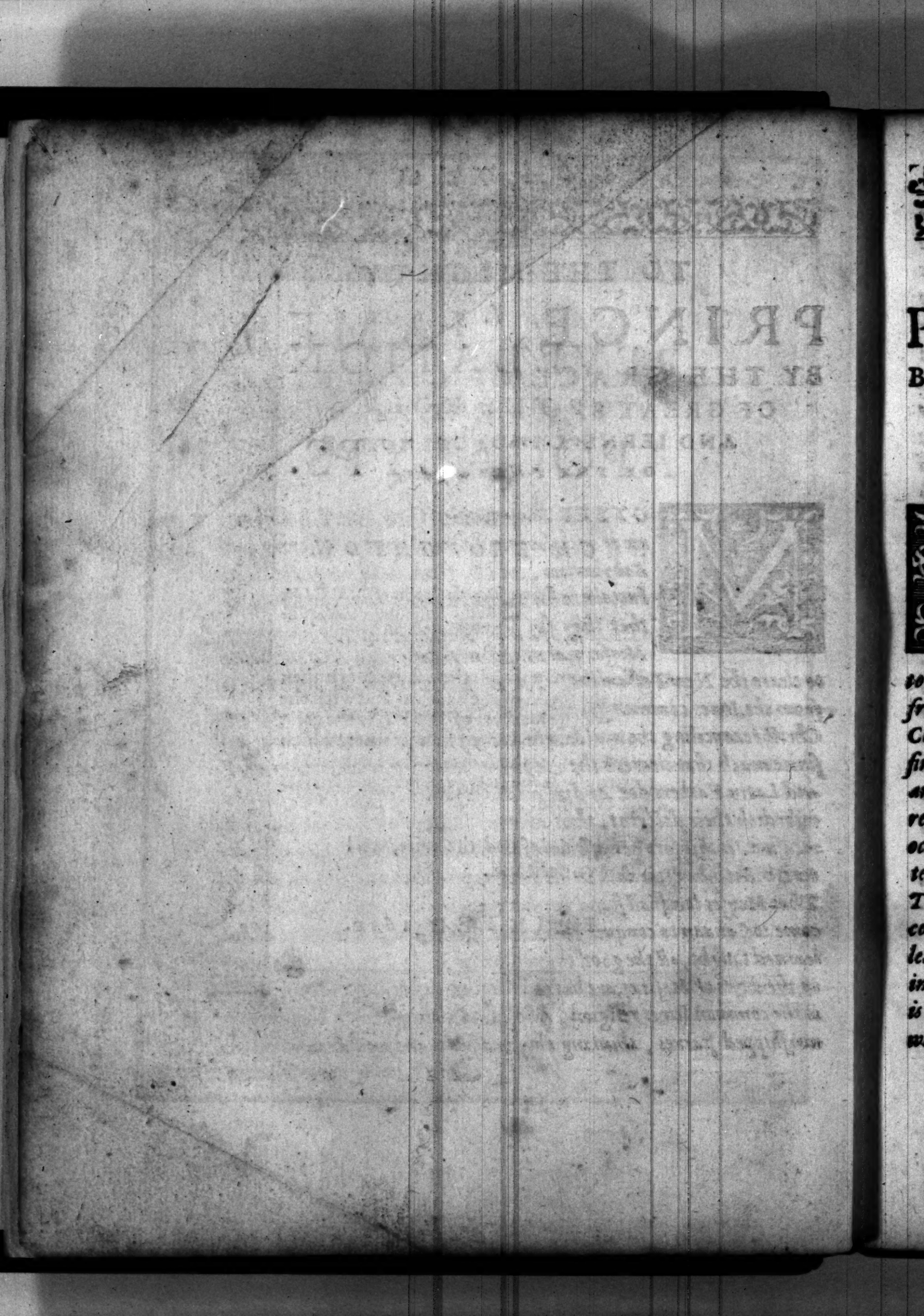
The ſhips alſo ſhall come from the Coaſtes of CITTIM, *and afflict* Aſſyr, *and ſhall afflict* Heber: *and alſo he ſhall come to deſtruction*, Num. 24. 24.

And the Woman which thou ſaweſt, drunken with the blood of the Saintes, and with the blood of the Martyrs of IESVS, is the great Citie ſitting on ſeauen mountaines, which reigneth ouer the Kings of the earth: called ſpiritually *Sodom* & *Egypt*, where our LORD was crucified.

The ſealed of God, the wiſe, will vnderſtand.

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TO THE MIGHTY PRINCE, IAMES,

BY THE GRACE OF GOD, KING OF GREAT BRITANNIE, FRANCE, AND IERNE-LAND, DEFENDOR OF THE FAITH, &c.

MOYSES *Maymonides* (Gracious K.) *a librarie of both former Talmudes, the Ierusalemy and Babylonian, which from hard languages vnknowen to his nation he made familiar Ebrew, so that they say from Moyses to Moyses the like to Moyses was not, his works are exceeding profitable to cleare the New Testament. For as* S. Paul *saith, he differed not from the Iewes common graunt, but that they knew not God to be in Christ reconciling the world vnto himself: So Maymonides hath infinite much that cleareth the Apostles trueth more fitly then Greek and Latin Fathers doe. And where the Apostles confute Pharisees: he recordeth their doctrine, that all may see the holy Apostles had iust occasion. In this sort he hath two forts which the New Testament battereth. Both he recordeth in his treatise of repentance. One is this, That Moyses law shall stand for euer vnchanged, and Messias shall come to Canaan to conquer all nations. The other is this, That all his learned taught, all the good things spoken by the Prophets for Israel in the dayes of Messias, are but for the commodities of the body. This is the common Iewes religion, whose God is their belly. They which worshipped starres, thinking they had soules and would enrich their*

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worshippers equally made their belly their God: they who brought the flood: and confusion of tongues, vnto the prophane Cæsars that made themselues Gods, and the King of Locusts which say they bee Iewes (Rom. 2.28.29.) but by a Synagogue of Satan: & both are the great dragon, Apo. 12. The new Test. telleth that the old speaketh of Eternall blessing in Christ his death ending Moyses, Dan. 9. And the Iewes sin against the holy Ghost. For Aben Ezra could not deny this vpon Dan. 9. that the seauenty seauens are from Daniels prayer vnto sealing Messias the holy of all holines. He endeth sacrifice and offring: and left bread and wine, for the flesh and blood of beasts: and wee all sweare in the Lords Supper, that sacrifices bee ended by our Lords death: and by that Supper, his flesh and blood is the food of our soules, and hee would destroy Ierusalem, that no place of sacrifice should bee. That S. Stephen taught (Act. 6. and 7.) faithfull vnto death, and found the crowne of life. When Ierusalem is destroyed, as the Angelique-faced Stephen taught from the Angel Gabriel, Christ sendeth his Angel to teach Iohn of an heauenly Ierusalem: against which, Rome shall fight to the end of the world: first by open tyranny, against martyrs: & when the Empire is destroyed for that, Satan will turne himselfe into an Angel of light: and set a Vicar of Christ with two hornes of a Lambe, but with the lawes or mouth of the Dracon, to set vp the former Empire and to be the King of Locusts: all bent to the wealth and ease of this world. This Iohn teacheth: whom Chapter by Chapter I expound, first briefly, by arguments vpon euery Chapter then a scholion much larger: which I dedicate vnto your Maiestie, for the increase of knowledge in your people, still to come out of BABYLON, confusion, to IERVSALEM the sight of peace.

Your Majestics
most humble subject.

Hugh Broughton.

THE AVTOVR TO THE READER.

IN all controuerſies men ſhould know what both ſides graunt: & what they hold differing. So where I turne all the Apocalyps againſt Rome: and did ſo twelue yeres agoe againſt the Popes champion, D. *Iohannes Piſtorius*, ſent to moue warres in *Zwitzerland*: reaſon would for facility of ending controuerſie, I ſhew how much they graunted me: and knew they muſt: that if any of mine owne nation, come ſhort: and that with Satanean malice: they be dealt with, as endeuoring to make our Church a ſynagogue of Satan. The matter ſhalbe briefly told.

Doctor *Iohn Piſtorius* holden a father of the Ieſuites, dwelling in *Friburge* of *Briſcouia*, diſtant twēty Engliſh miles from *Baſil*, was ſtird of the Pope to chalenge all our *Cantons* for diſputation: that they ought to yeeld to the Pope, as the ſeauen did: And vpon diſputation refuſed, hee would by war chalenge his ſupremacy. This then was thought no pley. Vpon this Syllogiſme the mayn ſtood.

If the ſcripture bee corrupted, another judge muſt be had: that is the Pope: who onely doth chalenge that.

But the ſcripture is moſt corrupted: as *Geneua* graunteth *in Rob. St. praef. to the N. T.* for Ebrew

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double readings (848. as *Elias* reckoneth them) and *Arias Montanus* hath written an whole work *in apparatu*, of the old Teſtament, corrupted in *Babylon*, in 52. yeares, in ſo many places: and *Beza* checketh and vnchecketh the new, that none knoweth what to ſtand to: and the enemies graunt, is ſtill ſtrong againſt himſelf.

Therefore the Pope will require by warres that ye make him judge.

A *Rhoetian*, brought vp at *Berne*, named *Caſpar Clauſechriſti*, at *Leyden* ſaw my ſcripture Concent: where I defend the old Teſtament to bee pure to euery letter by the *Maſſorites*, and ſay the Apocrypha bee all lying workes or Ironies: mockages of fooles. I taught him ſo much Engliſh: and expounded the matter at large to him: and for reconciling the Creed with the Goſpell. *D. Fr. Iunius* had told him hee was euer of my mind: and one M. *Baudertius* ſhewed my Theſeis to the Vniuerſity, and the Vniuerſity allowed them. By this he ſaw the Pope was bereft of hope to giue a charge to vs, where he hoped of victorie: or by Gehennean torment: as *Athean* a dream as his that wrote, *our Lord had gone into the ſecond death, when God raiſed him vp*, λύσας ὠδῖνας θανάτου. Diuinitie may not be handled with reſpect of perſons: But if *Quirites* yeeld to me, ſo far I will defend Rome and *Mentz*: and if *Lacus Lemanus* make the fiſh dead: and *Wintonia* haue but a ſack full of wind, which Æolus gaue to *Vliſſes*, when his fellowes thought it full of a great treaſure, and forced him to open it, and ſo by tempeſt drowned themſelues: that cheſter wil I leaue to the wind, to bee ſhut vp in *Vliſſes* ſack: and leaue Lemanus

nus to the ſnow water of the wild *Alpes*.

The *Rhoetian* ſaw all the Popes hope gone, by the ſcripture proued true in text: and the Apocrypha to be workes of men that knew not Chriſt, and all in ſadnes to be fooliſh, and the going of the ſoule to Paradiſe to bee ſpoken in the Creed, and he told me with great aſſeueration, that if I went to *Zwitzerland*, I ſhould remoue war. I went preſently to *Baſil*: and *Zurick* and *Berne* heard: and vſed me with all kindnes. Mine hoſt of *Baſil*, a D. of Law, *D. Iacobus Henric-petri*, had occaſion to goe to *Friburge* to D. *Piſtorius*: and on a thurſday at Supper ſpake much of me to him. Then D. *Piſtorius* ſayd: *The ſcholers of England be learned in the tongues: but it were better they knew the Fathers better*. On Fryday my Doctor telleth me what he ſayd: On Saterday I gaue a Greek reply to the Poſt: as *Piſtorius* triumphed in Greek: to this ſumme.

The Greek Fathers were in eloquence vnmatchable: and in handling of the Trinity, and Incarnation of Chriſt, and Iuſtification by faith, and of holy ſoules paſſage hence to heauen, and of wicked to Gehenna, *they all agreed: and none euer of* 1400. *yeares thought of Purgatory: as their oration in the Synode of* Baſil *ſhewed:* 160. *yeares ago: which* D. Iacobus Zwinger *yet hath. And ſo much learning as their age could vſe againſt eloquent heathen, God gaue them. But they had no occaſion to deale much for text of ſcripture with ſuch: and therefore leſſe ſtudied it: But for the Lords Supper, This was their common opinion: that the Bread and Wine were* Icones and Symbola, *Images and Tokens of the body and blood of Chriſt: As* Origen *ſpake the conſent of his age: and* Euſebius *from his great Librarie, the recorder of common graunts: And eloquent* Nazianzen *and others by* Typi *and* Antitypa, *and as the moſt ſage* Theodorite *in ſad diſputation to clear*

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other matters, bringeth the same as a graunted common matter, to proue douted: so Macarius Monachus sheweth his dayes opinion, calling the bread Symbolon of the body. And none wise could doubt: marking vpon what prophecy the Lordes Supper stood. The Angell Gabriel told holy Daniel that after 490. yeeres, Christ the King by his death would end sacrifice and offrings. And the Iewes dated all dayes in common Epistles and conueyances, the yeares since the returne from Babel: as wee the yeres of our Lord: in whose last yeare, they, By Daniel, looked, the Kingdome of heauen should appeare, Luc. 19. though they knewe not in what manner. Nowe when sacrifice was to end at the Supper of the Lambe: our Lord, to seale the end of sacrificing, gaue, for beasts flesh and blood, which figured his body and blood, bread and wine, to bee in couenant speach his Body and Blood. All Gracians knewe proper speach and civill: that hee should bee bad, that knew not the place of both. In proper speach a Father begetteth his Son: in ciuill speach Romulus was ancester to Iulian Apostata, Baasa to Achab, Iechonias Salomontiades to Salathiel Nathanides. So the token of a Kings seale, is called his seale. This all the Greeke Fathers knewe: and tottering Theophylact, your onely, turneth to this. And the taking of the Lords Supper, is our oth that wee beleeue hee died in due tyme, to bury Moses by his buriall: and that by grace his spirit is with vs to sure saluation: as mighty as by his word it made the world. More is needlesse and cannot bee, but is wickedly forged. So farr the Fathers were rare: not alwayes in commenting vpon the Byble: But extremely deceiued almost all in honouring the Apocrypha: which Iewes kept to play for Iosephus against Appiones that denyed all the Iewes story. Therefore not to plead with them from the Law full of paradoxes, they obiect fables and humane workes to busy them for all: And they meant litle further great matter in them. The Greeke Fathers saue

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not this much: though Euſebius told the true law had but 22. bookes. Nazianzen agreeth for the number: but miſſeth in regarding one Apocryphon, for holy: Iudith, as I remember: and Athanaſius, caſteth out holy Heſter. So we like of the fathers for learning controverted in their age: not aey for comment. And theſe groundes ye ſhall graunt me or combat: The Hebrew text is kept by the Maſſorites, ſo that nothing can be corrupted to alter one wordes ſignification. The Iewes knew their owne tongue: and teach vs the native of it. In honour of the two tables of 613. letters, they bring all ſpeches of lawes bidding or forbidding, into 613. And hold that all which faith or life may think of is in them: And the New Teſtament never goeth further: And no one ſyllable helpeth Rome: but Italy is expreſly curſed by your owne tranſlation as by all Iewes expoſition, Numb. 24. vpon which all the Apocalyps maketh a reuelation. This England holdeth: and will not give place to Rome, but will diſpute with D. Piſtorius Protonotary of the Pope at Baſil, one day in Hebrew, an other in Greek: with penners of every ſyllable of our ſpeach. Protonotarius is ſtout in theſe tongues: as he hath written de arte Cabaliſtica: though he hath miſſed altogether: and ſayth all Rabbins ſay Melchiſedek ſacrificed bread & wine: where none ever thought ſo: but all hold it offred to Abrahams ſouldiers to eat and drink, as he was a King: and bleſſed Abraham as a ſacrificer. And for Greek Protonotarius and Pope are yet to learne how to defend the purity of the New Teſtament, and to ſee Antique, Septuagint, Thalmudique and Apoſtolique dialects. And no Papiſt ever could ſpeak or write Ebrew & Greek as coũtrey ſpeach. Thou knowest if thou dare diſpute I may overthrow the Pope: Therefore tell thine own hart, and write to him: that an Engliſh man wrote to thee, that the chalenger will give over his chalenge: or hee bee counted a ſhameleſſe lier.

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To this effect I wrote to him a Greek oration: and ſent *R. Rubens Chananean* epiſtle, which honoured England above all nations: that he might ſee he had not to deale with a Thraſo. Three dayes after he wrote to *Zurick* great commẽdations of my poor ſtudies, ſpecially of Greek eloquẽce, as native *Attique*: And at three monethes end, after much combat all in Greek he writeth thus: *I will not diſpute nor have our old Religion to be called into queſtion.* Then both ſides *Cantones* ſhowted, that the feare of war was gone, ſeing the Popes chalenger putteth vp this: *that the Pope hath not one ſyllable in the Bible for his defence: But is vnvinciblie accuſed: and hath none that dare diſpute in the holy tongues for his defence. Now he dareth not for ſtark ſhame require ſupremacie, being ſo broken.*

After this what *Baſil* ſpake to Engliſh of me, how for one all England ſhould heare better while *Baſil* ſtood, one *Mr Brand* of *Londen* and *M Ward* of *Cornewall* they told me, and belike at home: How they told *Netherlanders* that this combat ended warres, and ſware ſo: they will never deny it, & noble *Danes* know, and doubtleſſe told their K. how they ſtaying for me at a ferry neare *Leopoldus* buriall, which they had ſeen, and I would ſee, a *Zurick* hearing my name, ſayd: *wee were in great feare of war, till the Englander brake Piſtorius: I would gladly ſee his countenance: which argueth the mind: that in quiet words calmed boyſterous preparation of warres: But my haſt cannot ſuffer ſtay.*

And ſo ſayd many ſtrangers at *Baſil*: and *French* were earneſt to bring me to their King. And what will to my rare honour, the ſtate of *Baſil*, *Zurick*, and *Berne* meant, I will let them write.

Now for Ieſuites humanity. *D. Piſtorius* himſelf four yeares

yeares agoe asked *M. Hakewill* of *Oxford*, at *Friburge* of me, whether I was alive. He ſaid, he left me at *Franefurt*: then ſaid he, I am hartily glad, and gave high good words. Now he is dead, and I am ſory, for I hoped to turn him. Now two Cardinalls of Rome, *Caſar Baronius*, as the Ieſuites of *Mentz* told me, and an other whoſe letters were intercepted at *Heidelberge* (of him I heard no more) obteyned of Pope *Clement* a principall Cardinalſhip for me: and dealt with *Mentz* Ieſuites to perſwade me: who when they could not, Archb. *Ioh. Adami* would have had me of his court, and obteyned that in Chapter: ſaying that he reioyced more for my honouring of him with dedication of my Greeke tranſlation of the Prophetes, then for his late election to be Prince of the Empire. And he ſhould by order have part of his court Proteſtantes: and he ſpake of me, as not miſliking my religion. But then Q. E. died, and I returned, and he died ſoone after. None but ſhameleſſe will denie this. Now this is paſt all deniall, that *Mentz* gaue me leave to print in Greeke my owne Religion. That brake the neck of Purgatorie: beſides other Papiſtique great poincts. Of this the beſt of *Paris* wrote to *Franckfurt* to the Kings agent: that of nine hundred yeeres ſo much was never obteyned of the Pope, as that booke obteyned: Rome muſt allow what Mentz alloweth. And if *Haides* have but two places, as they graunt, Heaven and hell, Purgatory muſt give back all the land that it wan.

Furthermore when my book of Concent came in Latin, Pater *Baltaſar Ezelius* in the hearing of his felowes in their college at *Mentz*, ſpake as by common conſent: *We allow all that that book hath:* This I have printed in Latin, and I am ſure he will not deny it: and when we are

both dead, none may: seing in my life time it is not denyed. So this much is graunted me of Rome: to assure the simplest so far, how far the city is sunk: And badnes or madnes geveth *Nabal* for name, & *Nabala* for fame to him that will not see how vpon this Rome graunt, the comment vpon the Apocalyps is past reply.

I have turned the Apocalyps into Hebrew: and so I would expound it: if the Turky merchants would pay the charges. If they refuse, I will leaue them to try, whether strange shipwrack shall revenge them. Their agent *L. Ed. Barton* gave the beginning: writing thus: *If M^r. Br. may be brought to Const. that may turne to the common good of Christendome.* This he sent to *M^r. Stapers*. Seing our age fleeth, wee should sell all to buy the Pearle of heaven.

Let the just be just still.

The ſumme of the Apocalyps.

Iohns Apocalyps telleth, that Chriſt ſhewed the ſtate to come, to the ende of the world; & a viſion of himſelfe: as vnto Daniel, chap. 10. this doth hee, chap. 1. And in ſingular ſweetnes to the ſeaven ſtarres, in the ſeaven golden Candleſtickes, all theſe partes be applyed with addition againſt all Arrianes, that the *Eternall, the ſonne of God*, the *Creator of the world*, is he, that appeared vnto *Daniel*. So, *Iohn* expoundeth *Daniel*, into Salvation of all Iewes of grace. This goeth through chap. 2. & 3. in eaſie facilitie.

Now for tymes to come, this appeareth, chap. 4. God on a throne ſitteth a iudge, like *Iaſper*, for *Beniamins* temple: & *Sardius* as *Ruben*: to fight for the tribes. And Chriſtians, in ſtate Perſones, are 24. Biſhops, and beſides goodly, this in, chap. 4. Then the *Lambe* and *Lion* openeth the Booke of ſeaven ſeales, chap. 5. then hee cometh further againſt *Cæſares*, on horſe, white: with plaguing riders, vpon red, blacke, pale; For the martyrs, who crave to deſtroy the Empire, but are bid to expect *Diocletianes* perſecution. Then ſhall their profane world be rowled vp, chap. 6. After that, a generall apoſtaſie commeth, chap. 7. Howe that falleth out, the ſeaventh ſeale doth ſhew. Chriſt ſtandeth at the golden Altar, to receive all prayers, & Rome bendes a policy againſt all this. Therevpon Chriſt, as in *Ezekiel*, caſteth fire into the earth: and Angels trompetters ſound howe haile and fire is mixt with blood: by that, Popes bee made a mountaine: ſo a mountaine of fire caſt into the worlds ſea,

to ſet all on fire: when the *ſtarre-Byſhop* falleth from his heavens, to turne the Law-waters, into wormewood and to darken the chiefe Sunne, Moone, and Starres: comming vp by falling, and by turning the Scriptures into gall, ſoone darkening the third part of the Church: that three woes are pronounced, chap. 8. By his keies of the pitt, whence he fetched the wormwood of his hæreſies, he bringeth *locuſtes* of *Monkes* to devour all the Weſt, and able to make warres, and becommeth *King of Locuſts:* and maketh warres: and ſo becommeth a firie mountaine, to make haile and fire mixt with blood. This was one woe. He weakned the Eaſt Empire, to ſet vp the Saracens: and is plagued from *Euphrates:* as his Idolatry and treachery turned away the Eaſt, chap. 9. Chriſt reviveth the Goſpell, when men eate the litle booke, teaching againe, how hee is the Angell of Covenant, and Mediator for the faithfull, chap. 10. Martyrs bring policies to ſee what the king of Locuſts his Citie or policie is: and he falleth, and the Goſpell is reſtored: and he falleth with worlds ende, chap. 11. The ſame matter is repeated for *Cæſares* and *Pope* in a dragon of Romane Armes. As it was called Egypt, chap. 11. and Pharaoh, a *Dragon*, Eſai. 27. The vpper parte of the *Dragon*, is ſhewed to be the *Romane Empire:* one, compiled of the foure in Daniel: and the taile is expounded to be the beaſt ariſing from the earth, chap. 11. or King of Locuſts, chap. 9. *he reuiueth the former empire*, ſo, that none can live in it, without his marke, chap. 13. His marke is to *force Chriſtians to Idolatrie*. For which vilanie, Romane *Babilon* is told of a fall, chap. 14. By vrging Idolatry, he driveth from his Ægypt, the Church through a ſea of fire and fagot, into the wilderneſſe. Where the Tabernacle built hath a ſmoke of Gods anger, and Angels ſeaven plague him, as hee plagued all vnder the ſeaven Trompets: (Chapter

ter 16.) For that our holy Martyrs calling for vengeance from vnder the Altar rowled vp alſo the Popes heaven as a booke rowled. The *Beaſt* revived hath no difference from the former, but in bloody color, and the daughter *Rome* riding vpon it, all bloody, Chapter 17. *Rome* ſhall fall as *Babilon* & *Tyrus* did, Chapter 18. It ſhall fall when all nationes ſing *Haleluiah* vpon the deſtruction of the wicked, with vnderſtanding. Then the WORD of GOD, will catch the Beaſt-falſe-prophet: the whole Dragon revived, and caſt him into a Lake burning with fire and brimſtone: which is the ſecond death, Chapter 19. But the *Romane Dragon* ſhal be tyed 1000. yeeres before the King of Locuſts deceiveth generally. But then hee makes a new *Gog and Magog*: for the old *Ieruſalem*: and thereupon ſhalbe deſtroied, as the old was, by the firſt coming, ſo he by the ſecond, of CHRIST, from a throne of iudgement: as the old *Gog and Magog* was, Chapter 20. As *Iohn* in *Patmos* ſaw the heavenly *Ieruſalem*: ſo *Patmos* the Church, toſſed with *Ægean* waves ſhalbe in Gods ſight ſuch, as Iſaiah, Ezechiel, Aggei, and Zacharie ſpake of. CHRIST ſaluteth vs poore heathen, with his owne moſt gracious voice.

To him that loued vs, and hath waſhed vs from our ſinnes by his blood, be all honour & glory for ever, Amen.

Iſaie 25.

And hee (the ETERNAL*) will deſtroy in this mountaine the covering, that covereth all people, and the vaile, that is ſpread vpon all nations.*

THE

THE ARGVMENTS OF THE REVELATION.

THe Apocalyps may be divided into ſpeach vnto the preſent age: and into prophecies for time to come. Common to both are the nations, and places, and the times.

The nations to whom the book is commended are cities of old *Gyges* kingdome called the Land of *Gog*: where the *Lagidæ* and *Seleucidæ* had parted *Aſia the leſſer* betwixt them. Ezechiel told, that when they were overthrowen for ſcattering his people into all quarters, God would be glorified over them: and in wrath remember mercy. As over Antiochos: in that the Land of *Magog*, *Antiochia* firſt bare the name of *Chriſtians*. Over both in theſe ſeven townes: whereof *Philadelphia* beareth plainly the name of *Ptolomie Philadelphus*. *Sardis* was the Court of rich *Craſus*: whoſe wealth God gave to *Cyrus* the great: that ſent Iſraell home from 120. nations: and built the temple vpon his owne charges. In it the old memory of *Gyg* or *Gog* is continued.

The nations called are from all people. The damned for deadly hinderance of the Goſpel is *Rome*, plainly deſcribed by full many arguments vndeniable. The whip of Romes Idolatrie be the *Saracenes*.

The time in trope is taken from the time of Chriſt his perſecutions: *three yeares and an half*. But therein is meant the

the qualitie of ſtate, not length of yeres, that men ſhould be afflicted the afflictions of Chriſt. So the Dragon *Cæſars* afflict a yeare two yeares and halfe a yeare: and the Dragons tayle the Pope, and the old Romane Empire, monethes 42. and the Vicar of the Lambes hornes the king of Locuſtes, dayes 1260. They who thinke to get any certeyntie hence, deceyve them ſelves, and the truth is not in them. The alluſion is moſt heavenly: calling Chriſt ſtill into mind.

The *thouſand yeares* come neare proprietie: telling when the Popes authoritie ſhould come to the higheſt.

Theſe points may commonly be conſidered.

CHAP. I.

The preſent age is ſaluted, with narration of particular place, and day, and viſion of Chriſt: and in ſeaven epiſtles the partes of it be applied vnto playne experience.

CHAP. II.

Epheſus learneth how remiſſion of ſtudie loſeth the Church. Rome continually practiſed that: ſtill ſhaking off Greek and Hebrew, and skill in Gods word.

Smyrna is told that Iewes, not right Iewes whoſe praiſe is of God, would ſeeme to be Iewes: but ſhould bee found lyars. So Rome would chalenge the true Iew. *Rom 2.* but they that ſeemed to ſtand, ſhall fall.

Pergamus heareth of idolatrie and fornication. *Rome* and *Venice* be deaf.

Thyatira hath a new Iezabel, with witchcraft and whoredome and Baal: Papiſts are full of charming: Nunnes full wanton, and Goddes of their owne making.

CHAP. III.

Sardis the court ſheweth, how the pompe of court, hath hardly lively religion: yet ſtill ſome be there. So Rome the court towne ſeemed vnder Iohn alive: but had forgotten S. Paul, *Rom. 11. & 13. & 2. Theſ 2.*

Philadelphia had true love, and tryeth who be the ſound Iewes: and ſhalbe as Salomons pillers in the heavenly Ieruſalem. Such were full many Monaſteries of learned men: which knew well what S. P. Q. R. meant: when *ſtultus populus quarit Romam.*

Laodicea, followeth the common maner, neither hoat, nor cold: but holdeth on what negligent cuſtome hath once brought in. So antiquitie and vniverſalitie are the Papiſtes anſwer: They never plead better skill in the Ebrew Law and Greek Goſpell: ſo thar Turkes and Iewes may ſee how they build not vpon a rocke by ſure grounds, but flee to cuſtome: never allowed of God.

This from obſcure *Patmos* on the Lordes day, Iohn teacheth that the baſe corners ſhall have truth: when they receive the holy, baniſhed: and Rome the baniſher ſhalbe left in Satans throne, to peſter the yeare with Popes holy dayes: honouring creatures with religion of dayes, as Rome did to *Iulius* and *Auguſtus*, and as ill in *March*, *May*, *Ianuary*, and *February*, and in all *Ovids faſtis*.

The ſtories of times which God writeth be more then yet men would ever learne. The Lords reſurrection day, is ſurely taught vs, and that wee ſhould keepe. But his birth day, he would not have vs to know: and when men would after three hundred yeeres ſeeke it out, God gave them over into a deceived minde to miſſe 3. moneths; that of 1300. yeres

that

that dotage was not espied, vntill this age searched about, & found better matter. Yer *Laodicea* will follow custome, and cared not for grace, from him who was, and is, & wilbe: and from the seaven spirits: the one, Eternall that giveth seaven lampes of oile to his servants: and from Iesus Christ, that is above all the Kings of the earth, *Psal. 89. Dan. 2. & 7. & Apoc. 6. and 19.* whom Rome pearced with spear and nailes: But they shall feel whom they pearced, and whom they crucifie agayne: to have him counted a base and bare man, & not as on *Tabor* when the Godhead made the humanitie shine like the Sunne. Now for times to come.

CHAP. IIII.

When the voyce of Christ like a trumpet, making them happy which know the sound, *Psal. 89.* behind vs calleth vs from our owne course, we shall see God in the heaven of the Church, like *Beniamins Iasper* building his Church in Paules "*Shebet:* and like *Rubens* red *Sardius*: fighting against *Hagarenes* for the Tribes: with *the Rainebow* of the covenant: like *Levies Smaragd* teaching the brightnes of the Gospell.

"An Ebrician must teach the word to the simple: the discourse would be harsh.

Thus we shall see God sitting vpon a throne, whē Christ from obscure *Patmos* sheweth that heaven is not best seene from great cities, which alwayes overflow in wickednes: but from place where fewest be to disturbe.

So shalbe seene 24. Bishops or Elders: that can apply the Patriarkes storie vnto the Apostles Gospell, all these clothed with the iustice of Christ: being to the soules as white linen is to the body. Seven lampes of oyle grace beatē with much affliction as beaten olive: the seven graces of the spirit make this: and the whole company be afore the throne, a sea † cleare, and blameles: iustified freely by the grace of God. † Eph. 5. 27

And the Church ſhall not want rare wightes, full of eyes, whereof one ſhall ſee more then millions of Papiſts, full of courage, & readines to be ſacrificed, as *Timotheus* at Epheſus, and *Polycarpus* at *Smyrna*, and at Pergamus *Antipas*: and full of wiſe pleading, as Paul to King Agrippa, and of high flight into the heavens carying ſoules thither, not as in *Campus Martius*, when for the Cæſars funeral a ſummer houſe is made, and full of ſpice, and in a corner an eagle is, and when it is ſet on fyre, the eagle is let out: and fleed high: and is ſayd to cary the Cæſars ſoule to the Gods. *Herodian. lib. 11.* Theſe have a true hight, and have ſix wings: two to cover their face, from looking into Gods counſell aboue reach: two to cover their feet, that their wayes be not called into ſight: & two to flee in their courſe, as *Vzielides* expoundeth, *Eſ. 6.* And the whole bent of theſe tendeth to honour God.

And by their examples the common congregation acknowledgeth the holy Trinity: and the Creator, where the heathen have no lamp of grace, not the beſt learned of them, not one ſpirit of ſeven. Their ſage, as *Pythagoras*, in tongue confeſſed God to be one: But they knew not the trinity, and that the Sonne would be manifeſted in the fleſh, to come a man looking through our walles, and to come a Iudge of all, nor that he framed the world for man, becauſe he would dwell in a tabernacle in vs. In the heavenly policy of the Goſpell, this muſt be proper to true Chriſtians: who finding a victory, caſt down their crownes when they come before God.

The Scribes confeſſe all that we cõfeſſe: The trinity of old confeſſed they: as their workes yet ſhew, which might have broken the Arians necks, if Greek pride had ſubmitted them to learne Thalmudique ſtudies. One errour in the root maketh a million in the branches. THE

CHAP. V.

The counſel of God is hid: how he will vſe the prophane Cæſars: and how man of ſin will afterwardes exalt himſelf in the Temple of God. Moyſes by Balaam tould but briefly, that Italy ſhould afflict Heber, & be periſhing vnto the end. Daniel ſpeaketh nothing of the Romans afflicting the faithfull. But ſhewing that the Image, and four beaſtes being cõſumed by our Lords firſt comming into the world, by implication he ſheweth that Italy ſhould kill Chriſt, & deſtroy Ieruſalem, and ſo breed a new Image of a beaſt. But his pictures end in the Macedonians. Our Lord in *Math. 24.* only toucheth deceit and vexation: and S. Paul *2 Theſ. 2.* ſheweth that Emperour ſhall hould on till he be taken away: & then ſhall man of ſin ſhew himſelfe in the Temple as if he were God *Adoni kam*, a Lord ſtanding ſure. But how the Emperour ſhould be vſed, and Pope come vp and fall, that Daniel meddled not withall, who dealt moſt of kingdomes. And proclamation that none in heaven nor on the earth could open the book, telleth that he medled not with Antichriſt, nor Cæſars puniſhment.

Iohns weping that none could open the book, telleth that the matter is of great vſe: that they ſhall have weeping, and gnaſhing of teeth, which contemne the matter. Now one of the 24. Biſhops bearing the perſon of a Doctor, ſaid to him, being in his traunſe, now as a child, that the Lyon of Iuda ſpoken of through the Prophets and ſpecially *Num. 24.* how he ſhould vnwall and ſubdue al the ſonnes of Seth, and is the roote of David his figure, who conquered all reſiſters, & ſet vp religion, he will tell what Eſay ſpake of his conqueſts. So Chriſt ſtandeth at the mids of Gods throne, in a playn de-

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ſcription: a lambe, *Iohn 1.* as one that had been ſlain, *Mat. 27.* ſlain by *Rome:* vpon whom the revenge muſt goe, having ſeven horns of power, to revenge Satan with his ſevē heads: and ſeven eyes, which be ſeven ſpirits of his providence, ſending Angels over the earth: as in building Ieruſalem, *Zach. 1. and 2. and 6.* And he taketh the book from God, as *Chap. 1. 1.* as Mediatour now: though he were in the glory of GOD: and held it no robbery to be equall with God: and then the rare wightes and 24. Doctours pray him to open the ſtate to come, and all creatures ſhew that they ſhall ſerve Chriſt, when Idolaters be deſtroyed.

CHAP. VI.

The Lyon harted, the pacient ox, the wiſe man, the high ſighted eagle, tell how by his martyrs he buildeth the Church: and for their prayer the Cæſars ſhall have war ſtil: bloudy warre, great famine, that corne wilbe as deare as ſpice: that a bath, chœnix, a pottle, wilbe ſold for the Romane Denarius, about half a french crown, though GOD ſtrike not vines and olives, but in wrath remembreth mercy. Such warre, that bloud, death, famine and peſtilence, ſhall make a riddance of the fourth part of men.

This cometh in revenge of the martyrs. In Aboth Rab. Nathan, in Moſes life, all the juſt ſoules ly vnder the throne of glory: Here the terme *Altar* teacheth that by Chriſt the *Altar* they have juſtice: Neyther Scribes nor Apoſtles knew purgatory. Covetouſnes bred the teachers, ſlouth and contempt of truth the beleevers. They are told that they muſt have patience a while till martyrs blood be ſeed to make a Church of a ſufficient number to have a Chriſtian empire.

Then

Then the prophane policies ſhall have an earthquake: their ſun of ſtately empire ſhalbe turned to blacknes: their moone of Princes, into blood: their ſtarres ſhall fall as olives ſhaken: their heaven ſhalbe lapped vp as a rowl: al Ilands and mountaines ſhalbe changed for them.

Iohn from *Eſa: 2. and 14. and 34 and Oſe. 10.* ſeeth a viſion fitted to their ſpeches, that by conſidering Iudaes fall, the ten tribes fall, Aſſurs fall, and Daniels Image, we may be ſure of the Cæſars fall: and he expoundeth himſelf & the Prophets: That Kings, great men, & rich, and Coronelles, & the mighty ſhall hide themſelves and wiſh as Samaria that mountaynes might hide them from the anger of the Lamb. And ſo he teach Iewes, that for contempt of Chriſt, their deſtructions came.

The five ſeales are not diſtinguiſhed in time, but in common place of victory, war, famine, and both with plague, and martyrdome, all theſe in times come ſometimes at once. The ſixt toucheth *Conſtantines* dayes.

Then an vnſpeakable riddance was made after Dioclesians perſecution, that twelve Auguſti and Cæſars conſume one another, till all came to the ſonne of our *Helena*: who in the ends of the earth, made the poſſeſſion of Chriſt; cometh to *York* to *Conſtantius* his Father, that had Chriſtians his chief men, and by him is made his heyr of empire, and by them and our nation and the neare in the end is alone the Emperour of the world: and leaveth the Rome that crucified, (by the Goſpell, and *2. Theſ. 2.*) where in 300. yeares, the ſlothfull Popes could not make Cæſar good: but were caught in their lying that Peter ſhould long ſit at Rome: who expreſly writeth that he kept about Babylon. Rome in Italy is hated for Idolatry of Conſtantinus: and he removeth the

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Empire to *Byzantium*: calleth it new *Rome*: and indueth it with the privilegies of old *Rome*. Our Weſt brought him to the Eaſt: and one of our *Helena*, deſpiſeth old *Rome*: & buildeth new *Rome* neare Troy, where the wicked *Helena* wrought deſtruction to the houſe of Aſſaracus, that after 300. yeares old *Rome* ſhould begin by blood and ſpoyling.

And this may be noted that *Q. Eliſabets* agent did that in *Conſtantinople* that none of other nations could: That the Turkes Princes and Iewes there deſired to have from England the Goſpell preached there in Greek and Hebrew, and the Kings royall mynd is to be commended for his bent to allowance that way. L. Barton wrote that if N. could be gotten thither, it were like to turne to the common good of Chriſtendome. So God offered our nation againe glory in the ſtatelieſt ſoyle: But Satan hindreth, by his ſervants that can turne themſelves into Angels of light. God will look to it.

One libeller would perſwade, that the Iewes letter comming in ſeverall copies and tranſlated there, and thence ſent to *Baſil* and printed there: was forged there. A ſtrange dealing, a ſtrange impudency. None learned would think that all Chriſtendome, ſetting their wittes together could forge ſuch a letter. The ſlaunderer could not read one line of it. And what a barbarous vnthankfull wight is the Libeller of theſe words: *Becauſe your armes are the owles, you think you muſt bring owles to Athens: and becauſe the Iew ſaluteth you as you feigne: you think you are the onely Rabbin of the world.* If the baſe borne wight had bene of *Conſtantinus* kindred: he had bene of an other ſpirit, but now, he could not conſider the height of that cauſe.

The like vnto him is he that ſayd theſe words, *The knight*

which

which ſaid the King would give 500.lib. annuitie did but flatter: and I will ſtay the King that he ſhall give no allowance to Iewes matters. All the Oratours that ever were, can not ſufficientlie expreſſe the deadly hatred that theſe men have to the truth of God.

There is no other way to make Chriſtians readie in the Bible, but by handling the Goſpell by Thalmudiques: to whoſe tenour of ſtudie all the new Teſtaments ſtile is bent. The beſt learned Ieſuits at *Francfurt* in the hearing of a gentleman of England hartily requeſted this done, ſaying that by me, they ready to cleare the new Teſtament, could ſoone turne the Indians. The Iewes over Germanie hartely deſire this. Princes made great promiſes, but the old ſerpent wilbe hindring, whom the great Angel can tye in chaynes that he deceive not, and deale with his factours as they wilbe boũd with chaynes of darknes. To which matter I require the cuppes of the foure wights and 24. Biſhops full of incenſe to be powred before the Lambe: that Iannes and Iambres may receive according to their workes: that no more regard whence the ſixt ſeale brought on a new world: nor how the fallen muſt be lifted vp.

CHAP. VII.

Three hundred yeares were paſſed ere that men were ſufficient in number to have kingdomes of Chriſtianitie. Then Schollers began to remit zeale, and Hebrew ſtudie: which had ſoone overthrowen Arians, ſhewing GOD to bee our Creatour, *Eccleſ. 12.* and Chriſt, Iehova our righteouſnes. Yea the Apocalyps had moſt tamed Arians and Iewes: and had been clear at the firſt by Thalmudique veine of ſtudie. By 300.moe, Byſhops pride and ſloth made but a gaine and

ambition of the Goſpell. Antioch would have chief Patriarkſhip, following Antiochus old pride. Alexandria would, as Alexãder would be a God: Old Rome would, as it crucified Chriſt: New Rome would, for the Empires ſeat. None conſidered that the Scholers of Patmos ſhould be the ſealed: & martyrs: whē neither North-wind roſe, nor South-winde blaſted, in the garden: that the ſpices might flow, & the beloved come into the Garden, and eat of his precious fruites, *Cant.4.*

But foure Angels held the foure windes. God favoured Antioch, that where ſinne abounded, mercy might more abound. That men ſhould not therefore be high minded, but feare: in the ende Hagarenes take it. Cuſh or Abuſhini in Keturahs houſe, had Abrahams familie, and long held well: but in the end, held but the Goſpel and few Epiſtles, and the Pſalmes, for all the Bible: That which Colen & Rome hath printed. Moſcovia from Conſtantinople, held litle ſound. Rome was the cauſe of falling to all: ſtill weakening the Eaſt Empire, that ſhould have holp the reſt.

So God telleth that a generall fall ſhall come, that not the open be the true, but the hid bee the ſervantes of God: ſuch as God ſealed. As in Ieremies dayes in Ieruſalem the ill figs, the troupes of Ieruſalem were a Synagogue of Sathan, when all the Levites condemned him to dy: and God in Ezekiel ſealeth all his, whom Iſrael condemned. So here an apoſtaſie is told, which groweth vp 300. yeares: by many wicked ſteps. And then commeth to the Popes ſupremacy, and ſoon maketh the open Church, a Synagogue of Satan. That onely men vnknowen, few to mens ſight, but many to Gods ey, that ſeeth all, be the Church. Here the Papiſts might have their anſwer: when they aske where our Church was.

The

The tribes all have ech one twelve thowſand: Though Dan is not named he is vnderſtood. But when Ioſephs two ſonnes and Levi be reckoned, one is left out, as Symeon *Deu.33.* So Dan here. They be ſhallow who hence geſſe that Antichriſt commeth of Dan. S. Paul taught Chryſoſtome, *2.Theſ.2.* that he ſhould come from Rome.

The latter halfe of the Chapter, ſweetly expreſſeth the poinctes wherevpon all ſtandeth, that ſalvation is from God and the Lambe. All more in religion is from the ſerpent. All honot to Mary & Saincts. Alſo Martyrs and their comfort is ſweetly expreſſed. This matter in time followeth the eight and ninth.

CHAP. VIII.

Out of the ſeventh ſeal come matters more to bee ſounded, thē ſix afore had. The Church hadpeace a ſmall while, but angels ſeven are prepared to ſound wrath ariſing. Chriſt the Mediatour, is ready to receyve prayer: he is contemned, by Rome dallying with his mediation. Therefore hee powreth voyces, thundrings, lightnings and earthquake. Angels here tell it: Men in playn work.

The firſt common place: Warre.

Hayle and fire mixt with blood, ſheweth vexation with warre: ever ſince Conſtantines houſe fell, the Popes beſtird them to ſtirre warres to overthrow the Eaſt Empire, and to ſet the Weſt by the eares. In Iulian the Apoſtata.

The ſecond common place,

The Popes ſupremacy.

The ariſing to be a great mountayne: became a mountayne of fyre, when he caſt himſelfe into the ſea of nations: That a third part of men became dead in ſin, in profane trafique of life.

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The third common place.

Corruption of Scripture
wrested to his policie.

A great star burning as a torch, fell from heaven, and fell into the rivers and fountaynes of waters, & the name of the star is wormwood,&c. *Angelus ecclesiæ*, the Doctor is a star, *Ch.1.* heaven is the Church: burning as a lampe, is kindling of wrath: the waters be the Scriptures: falling into them, is wresting of them to mainteyne his kingdome: so the sense is bitter,and the D. is wormwood: that many finde deadly hæresies by this wormwood.

The fourth trumpet,

Great fall.

They which were principall, as the sun, moone and stars (Iacobs familie,in Iosephs dreame)lose much light. Gagnæus a Papist telleth,this to touch,Popes,Cardinals &Bishops.

A preparation to marke
triple woe vpon this.

An Angell flyeth in the open sky, & telleth of three woes vpon this.

CHAP. IX.

The V. common place.

The Angel or Doctor,falling from heaven (the Church,) hath giuẽ to him not S.Peters keyes of knowledge,but keyes of a deepe pit: to darken sun and ayer: the office of Christ and law by which we see him. So infinite millions of mõkes and fryers come forth: locusts for devouring the earth, with scorpions stings to torment harts: when Christ is obscured and Scripture, that men find no comfort: but bee worse for their soule,then Iob for his body, *Iob 3.*

To

To make warres, their wealth will make many horſes: and they have authority as Kinges with their crownes: though they pretend to be as private men. (*Dan.*7. The Chaldean ſtript of Kingdome is ſo termed: And Antiochus having no right to the kingdome:) and they keep within doores, as of womens hayre: but they have Lyons teeth, to hold faſt all forged and wringed giftes: openly forged, as *Conſtantinus* donation: and wringed of kingdomes, which they help vp: and from deceived by terrour of purgatory. They have breſt plates of iron, to defend themſelves: and the noyſe of their wings is like the noyſe of horſes running to warres: while ſtil they ſet Kings by the eares: for the firſt common place: that haile and fyre be mixed with blood. And their ſcorpion ſtinges ſting men five moneths: till Princes compell them by a cold winter to hide themſelves in hedges, as Nahums Locuſtes of Ninivy, hide them by enemies.

An excellent name of the Pope:

THE ANGEL OF THE PIT: KING OF LOCVSTS, ABADDON, APOLLYON.

Our common name which we give the Pope is *Damon* in Greek: for Popes be *Damones* in *Euſtathius*: from the Commentaries of old *Ariſtarchus* and *Didymus*, and others. His Commentaries are from ancient Heathen, not from himſelf: as *Eraſmus* well noteth in his obſervations vpon the Apocalyps. Whereas I cited Homers Commentary followed by S. Peter, D.B. the learned, thought that a fooliſh overſight: as though I muſt mean *Euſtathius*: who was of late. And he doubteth whether S. Peter read Homer. I am out of doubt he never read him: But the holy Ghoſt gave words of old for S. Peters vſe afterward, by inſtinct, not by reading. And ſo much a ſimple Doctor might have knowen.

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B. L. ſhewed himſelf, in his vnlearned skophing möſt Athean. And as Iannes and Iambres, Symon Magus & Elymas, and Alexander the Copperſmyth are for eternall memorie in the hart of the Bible, ſo deſerve ſuch for to be. Now as wee vnawares and Papiſts call the *Pope*, *Dæmona*, a Divel: vnawares we call him ſo, GOD ruling our tongues: that is ſpecially worthy noting. When Iulian the Apoſtata was kild, and *Libanius* commended him, that he now was with the *Dæmones*, the Greek Doctors took him vpon his word: and what an aſſe he was to ſpeak that which the enemy would wiſh. *D. Iohannes Piſtorius* the Popes chalenger, wrote to me that IOHN CALVIN was *Dactylodeictes* of Antichriſt: Who ſhewed by the finger who was Antichriſt. I took his graunt: that ſo the Pope was. For *Calvins* finger aymed at him. So the Popes chalenger overthrew the Pope. The ſame wrote to me the Anathema. But God dealt with him as with Balaam the ſon of Beor, in *Italy* pronuntiation, of Boſor, in Chaldean, where S. Peter kept: where the Galilæan his voice told he wrote not from Rome. The Doctours Anathema was this, to me, I Anathematize thee, as Paul did Barnabas. I take it, ſayd I. And ſo thou makeſt me better then any Pope that ever was at Rome. Paul thought him of the ſame faith, and happines: But I anathematize *D. Iohn Piſtorius*, as S. Paul did Anathematize *Elymas Magus*. Vpon this he yeelded, as *Helvetia* knoweth. And to his dying day ſpake moſt reverently, as ſome Engliſh heard, of his checker.

So here we muſt mark not what men call the Pope, *Holy father, and vicar of Chriſt, and head of the Church, and King of Kings, and Lord of Lords:* but what GOD doth call him: and God taught Adam to give fit names. Here the Popes names be many. One is, *the Angel of the pit:* as the ſtar falling had the keyes

keyes of the Pit, to bring forth his Locusts. And, *the King of Locusts* is the fittest name for him. In Ebrew, he is called *Abaddon*, *Num. 24.* and *Abdan* in the Thalmud is the worst name. Aruch will teach † the place. Also he is called *Abaddon* chiefly for remembrance of *Num. 24.* where Balaam endeth his prophecy, in *Italy* going on to destruction: & Iohn *Chap. 17. 8. 11.* translateth Balaam most properly: as D. Kimchi, in hard Grammer: *Adey obed goeth on to destruction.* In Greek he is another *Apollo*: a Divel of Delphos, destroying such as seek to him: as *Apollo* destroyed rich Cræsus: deceiving him to war against Cyrus. He knew well enough that Cyrus should have the victory: Esay had told him so: and though Cræsus gave to Apollos temple, very great gifts: yet when he asked him, whether he should fight with Cyrus, he answered: *Cræsus passing over Halys, shall overthrow a great King.* So he did in hope of good: But overthrew his own kingdome: and rich Cræsus became poore Irus. So the Pope maketh but a mock of Kings. Thus one who of the sixt seale, is fully described: what the Pope is, and what he meaneth to do, as *Chap. 11.* shall tell.

† Beracoth Perek, evening prayer, fol. 28.

And this first of the three woes thus set forth, reacheth from the Popes supremacy, after the yeare of our Lord, 600. vnto Ierusalems war ended at 1200. For which 600. yeares, the Pope still made haile and fyre to be mixed with blood. Now the second woe is in his punishments, by the Turk: and by the Gospell and Martyrs, teaching Princes to cast him off.

The sixt trumpet and common place.

Of the Turks comming vp and dealing.

Cedrenus and *Volaterranus* (in *Arabia* triplici) teach of the Turks and Saracens conjunction: and sundry others, how they

they afflicted *Spain* and *Italy*. Their hiſtory I have touched in my book of Scripture Concent: & I would any of cleane ſpirit that rageth not againſt the Concent which GOD gave to Scripture, & I do but ſhew, to have my beſt help, thence. There is a full explication of the ſecond woe. Bibliander in Chronologia ſheweth that after the Popes ſupremacie graunted by wicked miſerable Phocas, to impudent Boniface the third, Machumed began to be as gratious a Father as the Pope in *Rome*. Machmad is *in Cant.* the title of Chriſt: *Graces it ſelf.* And Chamudoth *partaker of graces*, to rare Daniel *Chap. 9.* by the Angel Gabriel. Now this falſe Prophet forging himſelf taught by the Angel Gabriel, taketh Daniels terme in the higheſt ſenſe: Machmad *delite it ſelf.* Raſhi telleth, that becauſe he humbled himſelf before GOD in faſting and prayer, he was ſo called. But Turk and Pope will have the holynes of Apollo: paſt repentance.

CHAP. X.

Now commeth a moſt lively deſcription of Chriſt, opening himſelf from *Eſa. 19. and 54. and Geneſ. 9. and Apoc. 4. & Daniel 10. and Exod. 14. and Dan. 12. and Eſ. 31. and Iob*, for the thunder of his power: which is paſt vnderſtanding, and ſhall not be perceived of the Pope, till the next trumpetter, or common place teacher ſoundeth and endeth the world.

Now the Angel biddeth Iohn take from Chriſt the litle book of the Goſpell: and to eat it: which was ſweet in his mouth, in preaching: but bitter in affliction, and to the enemy alſo: as Ezekiels book.

CHAP.

CHAP. XI.

Iohn ſheweth that the Church ſhalbe built: as Ieruſalem freed from Babel, vnder Zorobabel and Ieſus: when Zachary ſeeth an Angel with a reed meating the length & breadth. So Iohn hath a reed to meat the tẽple and altar: that is, from the litle book to ſhew, the breadth and length and depth and height of the love of God in Chriſt. Chriſt himſelf is the temple: Therefore to check Thalmudiques, which to this day look for a third temple, as ſheweth Rambam: whom vpon Koheleth (Salomon the oratour) I have cited and tranſlated, to check them he ſheweth court of ſacrificing is geven to the heathen: and Ezekiels goodly citie, is a city of affliction: as Chriſt was afflicted 42. monethes: Zacharies olive trees: Zorobabel with Iſrael, and IESVS with Levi: and candelſtick of Gods fauour, Churches (*Chapter 1.*) revived.

Here is a new Elias: a new Moyſes: to call fyer from heaven, and to ſtay all dew of grace and ſucceſſe: and to turne their waters of armies into blood: & to plague their enemies with all kind of plague. The experience followeth.

The combat of the King of Locuſts with the Martyrs.

When the Martyrs begin to revive the Goſpell, the city which is called for ſpiritual vncleannes of religion, ſpiritually *Sodoma*, for cruelty againſt Iſrael, *Ægypt*, ſetteth fourth the King of Locuſtes: who commeth with his Locuſtes winges of chariots and warre horſes: and fighteth in all nations, with theſe two captaynes of Martyrs: and killeth them: and their caſe is playne, how they are murthered: as if a Crowners queſt went vpon the policy that crucified Chriſt: after his preaching 42. moneths: or dayes 1260. or yeares

three and an half. Now as Beda and Carthuſianus well note (in three yeares and an half) all time of preaching Chriſt, in memorie of his preaching ſo long: ſo the time of their noted death, while their aſhes may be ſeen, and they are not put in grave, is, in a proportion, called three dayes and an half.

Now that all may know that two yeare is not proper, twiſe one: but as all the returned from Chaldea Babylon be two, *Zach. Ch. 4. and 5.* So the witneſſes of truth that leave ſpirituall Babel, all are in that ſenſe called two: and the citie which killeth them, in peoples, tribes, tongues, and nations, is not a building of houſes: but a building of policie. So the two be not two men, but two companies: and the dwellers in earth would not reioyce and ſend giftes one to another, as Iewes againſt Haman in Eſter for two, but for the companies of two ſorts: rare wightes full of eyes, & 24. Biſhops: and the troupes that give glorie to God and the Lambe, and pray onely to the Lambe, the great God and Saviour: theſe in all nations where the king of Locuſtes tyranny reacheth, are the two Prophets who vexe them, whoſe mindes dwell on earth, and cannot ſee the heavenly policy of Chriſt.

In that ſenſe, after three dayes & an half, ſpirit of life from God entred into them, and they ſtood vp, and feare fel vpon their enemies: and they heard a great voice from heavē ſaying vnto them, come vp hither, and they aſcēded vnto heaven in a cloud, and their enemies ſaw it. Iohns viſion went vpon two: and vpon one city: & one beaſt. But Romes policy the king of pit keyes, with his Locuſtes: and the ſtates that write and fight againſt them, muſt be meant: of whom when one is dead, an other is alive, iump in the ſame veine: as though it were the ſame man: and their enemies ſee, they goe vp to heaven: and the beaſt which is aſcended out of

Abyſ

Abyſſos, that is all his corporatiō, millions of millions (theſe viſions repreſent corporations, and vnder one, millions of men be told) all Papiſtes goe from their Abyſſos of black ignorance, vnto Abyſſos, *Luke 8.* and *Zohar vpon Geneſ. 1. 2.* whither the Divels ſhall come in their time (but are yet in this world) to be tormented for ever and ever.

After this teaching and fighting a great earthquake ſhaketh a tenth part of the king of Locuſts city: which crucified Chriſt, and prayeth to the virgin Mary, to commaund her ſonne, the Eternall God, by the right of a mother: as though ſhe were mother to the godhead, becauſe ſhee was mother to the Perſon one of two natures. And they are very wiſe who thinke the mother of God, in ſchoole phraſe, can finde no better ſpeculation in heaven then to liſten to the Citie that crucified the Lord of glory. Iſcariot the traitour confeſſed his fault: yet Chriſt gave him over to hang him ſelfe. Rome that kild Chriſt, after juſtifying him, ſinning ſo againſt the holy Ghoſt, and ſinning more then if they had kild all the men in the world; yet is worſe then Iſcariot, and wil not cōfeſſe ſin, but clayme right to rule the world: becauſe once they durſt crucifie the maker of the world: and pray to the Virgin Marie to forgive the Popes holynes, the Vicar of Pilate.

In Elias 7000. bowed not the knee to Baal: and ſive. In this Citie 7000. that bow the knee to Baal dye, are kild, in viſion 7000. in ſtorie ſeaventie millions of thouſandes, with this 120. yeares of the Goſpell revived. And full many give glory to God, and leave the virgin Mary alone, to be happy as other faithfull, Bathſhebagh, Ruth, Thamar and Sarah, al her mothers: and who more in ſin yet ſtayed vpō her ſonne, who was then in their loynes. Thus the ſecond woe is paſt.

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The Popes fall: *the ſeaventh trumpet of common place.*

Since Kingdomes match the Pope in ſtrength, and have brought him that he dare not queck but be content to hold his owne: An open voice is in kingdomes, that whereas the Pope hath been once caſt out, and now God reigneth, wee looke for no chaunge till the reſurrection, at 6000. by old gueſſe. Hence at 463. For our Lord was borne at 3927. adde 1610. then now Adams ſoule and duſt hath 5537. at 463. the geſſe will ſhew it ſelf. At 3000. the Arke was brought into Salomons Temple. at 4000. exactly the Romanes deſtroyed Zerobabels temple.

And as the Pope falleth by ſteppes as he came vp, & not all at once, ſo 463. yeares may Spain and Italy holde him vp: while Archbiſhops and Biſhops, Paſtours and Curates have too much ſtipend and authoritie: but litle learning in the holy booke, for wiſedome vnto life. As Agamemnon ſayd of Neſtor, that ten ſuch would ſoone fel Priamus citie: ſo ten Kinges that would clear the Revelation to Hebrewes, Greekes, Latines, and all tongues might haſten the Iewes calling: but I am afrayd none, ſaving our own, will performe any promiſe that way: to agree with Iewes that the Arke in the Temple is the holy man, which is golden within & without, and hath the tables of 613. letters, to which anſwer 613. lawes, into which all wiſedome falleth, and none fayleth, written in his hart: and vpon the mercy ſeat all of gold ſtay the Cherubims looke. When Chriſt is ſeene in his Temple of humanitie, thus Papiſtry fayleth and falleth: and from the Church dayly, till the end lightening and voices and thundrings, and earthquake and great hayle, would make Ægypt and Rome to quayle.

But

But few desirous of divinitie have maintenance, and ambitious in wealth spurne at soules health: and kings see how much is spent in vaine, and how scholers bend to gaine: and so courts fall at Sardis, *Ch.3.* and the Pope may live yet Hebers yeares, this present and 463. That this Trumpet may then speak to Ezekiels dead bones, & make them arise, *Ch.37.* as *Apo.20.* all arise.

Thus in seales and Trumpets God hath once shewed all. By seavens: spirits, hornes, seales, and trumpets, to teach the prophane world of resurrection. The same shal be repeated in beastes seaven headed, and seaven Angells: vnto a newe mention of the resurrection.

CHAP. XII.

A goodly signe appeared in the heaven. The faithfull company is a Woman: their abundance of grace of the gift of justice in Christ, and regeneration in putting on Christ, is a garment of the sun: their contempt of all things vnder the sun, is an having of the moon vnder her feet: their doctrine from the twelve Apostles, is a crowne of twelve stars. Their desire to teach Christ to other soules, is a travelling of child. As the Sun is all bright, so is the soule iustified in Christ, bright as the sunne, *Cant. 6.* though in it selfe it is black, *Cant.1.* and as the Moone, often not all lightened, but when it hath the Sunnes full light, it appeareth as the morning, as faire as any moon, *Cant.6.* Our crowne is the twelve Apostles doctrine: who were all of equall truth: though S. Paul laboured more then they all: and from Rome wrote enough to have warned that city not to fight against Christ: and so much as might teach the world that Peter was never near Rome: but kept where God scattered the twelve tribes,

as the 12. moſt laboured to call the Iewes, to teach the Gentiles. This travelling of child teacheth vs what a care wee ſhould have to teach Chriſt: and ſo, firſt to learne GODS book. God is our firſt Biſhop: *Ioh.20.29. in the 70.* for *El*, the ebr. *the Almighty.*

Of men, the King ſhould be beſt learned: as King Moſes was: King Ieſus, King Samuel, King David, King Salomon, King Ezekias: the wealthier by wiſedome, and greater then many Kings, Daniel *Belt, eſ-ſar*: that brake out a flame of ſorrow to the wicked Chaldean, who thought that *Bel tas a ſar* Bel held wealth. Kings might ſoone be learned: who might learne the holy words of both teſtamentes in two moneths, and the concent of ſcripture in an houre: and might commaund that every ſermon ſhould either abridge the whole Bible, as S. Paul doth to the revoulting Ebrewes: or tell the afflictions of our Lords family, as Daniel doth ſeaven times over: or weaknes of Salomons Kinges: or how Aharons twelve ſtones tell the tribes ſtory: or the golden chayn of Chronicle and Iubilees: or the myſteries of Moyſes Ceremonyes: or collations of prophecies with event: or like revolutions to ſhew Gods facility in teaching Chriſt: or ſome whole book: in one ſermon. So Kings without payne might paſſe all in learning.

And our Vniverſities might be ſo ruled: but that the God of this world doth hinder, that our DD. ſhould ſpeak Ebrew and Greek better then Engliſh: and be readier in the Bible then in any other book: or from their firſt preferment in collegies, faſt oftener then the Ieſuites do for S. Laurence and all the Saincts in heaven, or live without college allowance. A Samuel would make a Naioth. And an Archbiſhop worthy of his place, would make Daniel plaine in

one

one houre, and the Apocalyps in an other. It is a wonderfull ſinn to give men honour without deſert, and to be doltiſh ſcholers to vnlearned teachers. We travel, as Eſay ſpeaketh, but we bring foorth onely a wynd.

The God of this world being incarnate in the Romans, is buſy in his generation: Pharaoh, *Eſa 27.* was not ſuch a Dracon, nor the Perſian God, *Dan.6.* to whom onely prayer muſt be: The Goddes borne in Aſia: as Æſchylus termes them: The Dracon whom Babylon worſhip in the fable Apocryph. Theſe were not ſuch Dragons as the Romane, Pompey, Craſſus, Iulius, Antonius, Brutus with Caſſius, Auguſtus with the whole Empire till it died: and the Empire revived by Pope, theſe ſeaven heads of the Divel teach vs to know the Churches danger, when their whole corporation maketh a great Dracon, and their hornes ten be not as they in Daniel then Kings of ten men, but ten kingdomes. And the tayle, the Prophet that telleth lyes, *Eſa.9.* draweth the third part of the ſtarres to be wandring ſtarres, *Iud.v.13.* and caſt them into the earth, as *Daniel 8.* Antiochus made Iewes Phariſees and Sadducees.

When our tongues trauel of Chriſt, the Divel would by Rome devour that: But he is taken vp into heaven, who wil † bruſe all nations with an iron rod: And the Church fled into the wildernes, as Ioſeph and Mary with Chriſt into Ægypt, and is nouriſhed as Chriſt in his half ſeaven, *Dan.9.* in his perſecutions, dayes 1260.

† Iohn followeth the 70. moſt wiſely hiding the Eb. propriety from dull heathen.

Michael, who in the forme of God, held it no robery to be equall with God: Michael, who in *Dan.10.* is the chief of the chief Princes the holy Angels, and defendeth Iudah againſt the enemies; Michael & his angels the marryrs overcome Satan & the Cæſars, that the Church ſhuts thē out of

aſſ..

all accompt: though Satan ſtill accuſed them to the ten Perſecuters.

So the Dragons tayle is buſy in the Popes: But the Church had as Iſrael, *Exod. 19.* two wings of an Egle to flee from Dracon Pharaoh into the wildernes: to be again fed: after Chriſts perſecutions: a yeare, two yeares, & half a yeare: from Pope ſerpent: that the Thebanes borne of this ſerpents teeth gnaſh: Where was your Church before *M. Luthers* time, when the King of Locuſts, *A bad one, Abaddon*, a new Apollo, had from his keyes of the pit brought a ſmoke, to darken ſun and ayer. And although the cloyſters Idolatrous deſerved as Iſrael in Amos to be caryed as with the river of Ægypt: yet the Pope would ſo vſe the Church: though heathen policy bridle him, yet Pope Dracon is fierce againſt remnants, as in his Spaniſh Inquiſitions.

CHAP. XIII.

Cæſars and Popes the Dracon and his tayle are expreſſed paſt all deniall who are meant: The empire hath armes from the foure kindomes in Daniel. So God forceth vs to be ready in Daniel, and to compare together the braſe of the Angelique men. The Greek Leopard had foure heades, that of 23. Captaynes al made Kings, all came to fower quickly, and every one dyed a violent death, ſaving old Antipater, to have blood for blood, as the Romanes here. The Beare had but one head, the Lyon one, and the fourth beaſt, the parted Macedonians but one, that beaſt is not named, becauſe it was the ſame nation with the former, but is diſtinguiſhed from the former by ten hornes or Kings, five Ptolemies and five Seleuci or Antiochi, that vexed Iudah.

From

From theſe the Romanes have their armes, beginning wirh a beaſt with ten hornes, with this difference: Ten Diademes betokening ſo many kingdomes. This beaſt was coloured like a Leopard, footed like aBeare: mouthed like a Lion. As Nab. ſaid, *who can deliver you from my hande:* & was a Lucifer, and would be equall to God. So here it is ſayd, *who can warre with the beaſt?* Alexander would be a God: So Divi Iulij and Divi Auguſti, & ſo the Perſians. And Antiochus Epiphanes hath a mouth ſpeaking great thinges, ſo hath this beaſt. Now the ſixt head being as dead, ſheweth that the Empire ſhould be dead and revived: otherwiſe five heads were gone: and the ſeventh was not yet come. But in a ſpeciall ſenſe one head ſeemeth as dead.

The time of Tyrannie was 300. yet by *Metonymia*, meaning the argument of perſecution, from our Lords time, it is called three yeares and an half. Antiochus Epiphanes raged againſt the temple properly three yeares and an halfe: as Elias plagued Iſrael properly three yeares and an half. But the matter ſheweth *Ch. XI.* and twice in thé *XII.* and here, that proper time cannot be meant.

Again, I muſt adviſe the reader to learne Daniel before he learne this booke. Twentie yeares ago I made him plain enough, and plainer of late: though the Dragon caſt out of his mouth, a river of water. The whole Realme by this houre might élſe have knowne Daniel clearely. The Tyrannie and blaſphemie of the Cæſars and their deſtructions are knowne.

The Popes deſcription.

A beaſt ariſing from the earth, that is, without war: having hornes like a Lambe, that is, Chriſtes Vicar: having

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the mouth of the Devill, for divelish lawes: restoring the Empire, and working Miracles of deceit: as though he were Elias, a restorer of truth. The Iesuites report of their miracles, comment well on this. And the Popes endevour, (since great Constantine left hateful Rome) to set it vp, by revived Empire, & to destroy the East: this matter is famous in continuall stories. And Canon-lawe telleth that none may live vnder the Empire, but by yeelding vnto the Popes lawes in subscribing or oth, or some open token: as a marke in the forehead. And where a nũber given to a man, as the sonnes of *Adonikam* were 666. that being called the number of the beast, and to a sense of wisedome, which is vsuall in notation, *A God stãding vp*, that is *Adoni-kam*: this describeth plainlie the man that stands vp in the temple of God, as if hee were God.

CHAP. XIIII.

The reviving of the Gospell, by worship of God onely in Christ, as on mount Sion of old: religion taught with as great concent of law and gospell, as any harpes can make, by rare men of courage, patience, wisdome and high policie, by virgin mindes, vnstayned by Idolatry, renued by Christ, and following him, is taught, *Ch.14.* as *Ch.7. & 11.*

And the Pope is told of fall, and of eternall death to all of his bent: and the Martyrs of present heavens ioy, without purgatorie. And Christ sitting on a cloud at prayer of the Church, and an Angel comming out of the Church, bid by an Angel Lord over fire and Gods heat, with sicles cut off Papistes, that their blood would reach to the horse bridles: over a Land as Canaan made to a square, by the Thalmud,

1600. furlongs, 400. every way. The new Teſtament ſpeaking to Iewes, is applyed to their manner of ſpeach, & plaine to a Thalmudique, where it is hardeſt to vs.

The deſtruction which rebellion in Ireland wrought by the Pope in Deſmonds countrey, if all the blood of the dead were poured out, would a good way reach to horſe bridles: as that alſo of Oſtend. And what would al that war, now 40. yeares yeeld in blood of Papiſtes: going withall to eternall deſtruction? Happie are the ſoldiers, that dye with a good heart for the goſpell, for they reſt from their labours.

CHAP. XV.

A new viſion telleth the goſpels reſtoring, and the enimies puniſhment: perſecution borne ſincerely, through fire and faggot, is a ſea of glaſſe mixed with fyre: and praiſe is againſt Romes Ægypt and Dragon Pharaoh and Romes Babylon; from *Exod. 15. and Ier. 10.*

And ſeaven Angels, clothed with pure Iuſtice, come out of the temple in heaven. Angels repreſent what God by men will doe vpon earth: when ſincere harted fight in his cauſe. Theſe have golden girdles about their breſtes, as the Sacrificers were girded. Maymoni in the holy implements, ſweateth to prove from Ionathan vpon Ezekiel, and Kabalah, that the Sacrificers were girded about their breſts. Iohn made no doubt of the matter: but as a Thalmudique taught from God, telleth reſolutely the whole truth, *Chap. 1.* and here. Such poincts ſhewed would make Iewes, all learned Iewes, confeſſe that God penned the New Teſtamant. All Chriſtians bee Kinges and Sacrificers: and ſhould conſider that they muſt weare crownes of golde, which no goldſmith but Chriſt maketh: to rule them ſelves in order:

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and to obey all in Gods law: and the girdle of truth to bind their hartes in ſtedfaſtnes. Now where one of the fower wightes giveth the Angels ſeaven cuppes of Gods anger: the learned full of eyes teach the people who are the temple to pray vnto God for vengeance vpon Chriſts enemies: and vpon the peoples petition, the Angels have charge to ſerve them: as in *Dan.4 & Heb.1.* and men are fortifyed by them: as Darius by Gabriel, *Dan.11.1.*

As the temple, *Eſ.6.* was filled with a ſmoke of Chriſt his anger: and Seraphim, the Angels which were inſtruments of fyer did attend: ſo here the ſmoke is in all the Church: that the enemies ſhall not perceive the truth till they be cõſumed: having ſinned againſt the holy Ghoſt: as the Iewes, *Eſa. 6.* even by Rambam his graunt, could not amend by ten chaſtiſements: till the temple was brent.

CHAP. XVI.

Vnder the ſeaven trumpets, the earth, the ſea, the fountaynes and rivers, the ſun, the King of Locuſtes, Euphrates, and earthquake, is celebrated. The ſeaven Angels in plagues keep that order.

The Popes earth or earthly hold of his poſſeſſions, is full of boyles: that dayly ſome loſſe he hath: as he brought warres; to be hayle and fyer mixed with blood.

He became a mountain of fyre caſt into the ſea, to make the third part of it bloud: ſo his nations be made all known dead in ſin: and in ſeas of war fall from him.

The ſtarre wormwood fell into the rivers & fountaines of Scriptures, & made them bitter. His rivers & fountaines of forces are turned to drink blood.

He

He obſcured the ſun of juſtice: the ſun of perſecution parcheth his.

He got lands for Monaſteries, that the Locuſts might make him their King. But now the throne of the beaſt is darkened by contempt and pillage of Land.

In the old time Virgil complayned of Romes diſtreſſe: that *Hinc movet Euphrates illinc Germania bellum:* and at Euphrates, *Ch. 9.* Angels were tyed, but to be looſed by ſtarts: now the river is dry, that Turks and Saracens come even to Germanie, and Germanie alſo looketh to freedome: that now the king of Canaan, the ſervant of ſervantes, the falſe prophet ſending from his mouth, three (that is many) vncleane ſpirits to cauſe kings to war, hath no better ſucceſſe, then Iabin by Siſera, at Mageddon: and here a faire warning is given to watch, and integritie.

The ayre was darkned, and earthquake ſhooke the citie, that the tenth part of the citie fell, and Gods wrath ended all. So here a great earthquake, and hayle greater then Iofuahs, falleth vpon the enemy, who can not repent, but holdeth on to deſtruction.

Thus men, Gods meſſengers, ſhall give the Pope meaſure for meaſure, that he can not repent: but blaſphemie, not knowing how far Patmos paſſeth Rome.

CHAP. XVII.

As Daniel at the laſt openeth his Viſions in proper ſpeaches: ſo here, viſion and proprietie come togeather: though ſome knots be knit: that the wiſe may vnderſtand: and no wicked take the paynes to ſearch. One of the ſeaven Angels calleth Rome an harlot, ſitting vpon manie waters,

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that is, people and troupes and nations and tongues (as *Daniel 3.* ſpeaketh:) with which the Kings of the earth committed ſpirituall fornication by accepting that filthy Idolatrie, as dronck with the wine of her Idolatry. This Angel doth in viſion that which a Doctor would in reading.

And he carieth Iohn into a wildernes in viſion: as men are beſt to judge when the noyſe of city troubleth not. Now he hath another viſion for the Empire revived: a beaſt with heades and hornes, as the former the old Empire: and purple colour, as more in perſecution: and full of names of blaſphemie, as accepting the Popes Canons, and Maſſe, and Ceremonies: and a woman ſitteth vpon this beaſt clothed in purple and ſcarlat, as drunk with the blood of the Saincts: and golden in Gold, as old Babylon, *Eſa.14.* and brave in pearles and precious ſtones, as be the Popes in their Copes: and their Arch-Biſhops and Cardinals, in cloth of Gold, and Aharons ſtones: mocking with God in apiſh imitation: as they mock with the keyes that God gave his Apoſtles: which Saint Paul had as the beſt: if any could be better then other: and Iohn ſpecially: authour of Goſpell, and Epiſtles, and Apocalyps: That Ruben might as well be chief Patriark, as Peter chief Apoſtle. And this woman had in her hand a golden cup, as old Babylon, full of her lothſome filthy fornication: though Rome ſet foorth in gold and ſilver their crucifix and Virgin Marie and Saincts: And in the forehead, a myſterie: Babylon the great: the mother of the fornications and lothſomenes of the earth. Here we ſee plainnes: that none ſhould think that Babylon meant whence S. Peter wrote. Rome is Babylon in a myſterie and trope: S. Peter was to

ſpeak

ſpeak properly, as all men, when they tell whence they write. But viſions are in borrowed ſpeaches. Now this is ſure and plaine, The woman is the city which hath kingdome over Kinges of the earth.

Now of the beaſt his body this is told: that the beaſt, is, is not, and is. In Cæſars it was in Rome: Dead by Conſtantinus houſe, and not being: and againe revived by the Popes.

The ſeaven heads are ſeaven hilles whereupon Rome was built: famous for that: and alſo ſeaven Kings: whereof five ruled Iudah, before our Lord came in the fleſh: *Pompey, Craſſus, Iulius, Antony, Brutus with Caſſius.* Iohn and all Iewes knew that well. Then commeth the whole Empire the old, a ſixt head, then preſent: afterwards the Empire to be revived, the ſeventh: and by the Pope, the eight King: as he ruleth the Empire.

Now the ten hornes, are Kingdomes, as they ſerve the revived beaſt not yet ſo ſet vp: but in the Popes time it ſhalbe. Now theſe ſhall with one mind give their power to the Pope, and perſecute. But Chriſt and his Martyrs will overcome: as in *Chap. 7. and 10. and 11. and 12. and 14. and 15. and 16.* And when Martyrs teach the truth, countreyes will revolt from Rome, and make it deſolate: that the empire ſhall not be prophane, nor favouring Rome: but as in new Rome, before the Turk ruled.

CHAP. XVIII.

An Angel that lighteneth all the earth by his glory, proclaymeth that Rome is fallen, knowen to be a dwelling of vncleane ſpirits: in all places of the policy: and the holy are com-

commaunded to come out of all that policy. Their Canons and Prayers and apparrel are al bent to a blind drift: and not fitteſt to have bene vſed in our tongue. The whole frame is out of order. The Lords prayer is maymed: from their Latin, *Mat.6.* leaving out a moſt noble ſentence: Their Creede is fooliſhly tranſlated: that 20. ſeverall opinions are made of a moſt cleare phraſe of 3000. yeres vſe: of *going to God*: their letany is dangerous in phraſe, praying to te Perſons ſeverally: and is applyed vnto their doctrine of doubting of juſtification: and in Battologie is hatefull to God: and in trifling arguments, for ſainctes dayes: and hath lies, for the place of Eves creation, and Archangels, & our Lords comming into the world at midwinter. Wee ſhould come out of all theſe follies: if our myndes put on white and clean linen: and wee tye golden girdles about our breſtes. Specially the Diveliſh fable of Toby is vntolerable, to be ſtill kept. Biſhops vnder Q. E. gave leave in allowance of theſe things, to adde in ſubſcription this, ἄχρι χαιρῶ ἐπιδιορθώσεως *things may be ſuffred.*

Romes fall is told from Babels, Tyrus, and Ieruſalems, *Ierem. 51. Eſa. 21. and 47. and Eſa. 23. and Ezekiell 27. and Ier. 7.* to ſhew from ſtories paſt the certainty of all this.

And theſe reaſons are rendred: that the Roman policy killing men for the Prophets, is guilty of their blood: as the Scribes for Abels, *Math. 23.* & that the Kinges, who ſhould be Biſhops next God, trafiqued with Pope for his confirmation by the witchcraft of Papiſtry.

CHAP. XIX.

When people can ſing *Haleluja*: that is, praiſe onely God in

in whom we breath: who drenched Pharoh, when Iah ſtopped his breth, *Exo.15.* (there *Iah* is firſt vſed:) when foure times *Alelu ja* is vttered from all ſorts and continually: and all the praiſe of Chriſt: and he is ſeene riding vpon his white horſe, and we follow in white linen of juſtice: then Chriſt will make proclamation to all kites, as in *Ezekiel 39.* concerning the *Macedonians* to devoure the fleſh of Papiſts ſlaine: and will caſt the beaſt and falſe Prophet into a lake burning with fire and brimſtone.

CHAP. XX.

The tyme of the Popes abſolut ripenes in Sathan to deceive generally, ſhall not be till a thouſand yeares, when the ſmoke of his pit hideth ſun and ayre: and his locuſts have lions teeth, and iron breſtplates, and winges of Chariots, and war horſes. Satan was tied among Papiſts & elder prophane 1000. yeares: that many reigned heere with Chriſt for a thouſand yeares: they of the firſt reſurrection, that is from ſinne in this world, vpon them the ſecond death ſhall have no power: but they ſhall reigne with Chriſt, and ſuch wil be for a thouſand yeares.

But after a thouſand yeares the darknes of the pit will ſo extend it ſelfe: that the old ſerpent ſhall trouble all the holy Citie, and beſiege the faithfull every where: as though old *Gog* and *Magog* were alive, and the old *Ieruſalem* were a new to be defended. The Pope deceived all the Princes of Weſt, to ſend all their force for to recover Ieruſalem, and Antioch: and 200. yeres the greateſt warres that ever were, were made there: That the old war of *Gog* & *Magog* was nothing like this. And yet Chriſt had tolde that Ieruſalem ſhould be de-

ſolate vnto the worlds end, *Mat. 24.* as he cauſed Moſes to tell, *Deut. 28.* But the falſe Prophet to weaken Princes, who would be deceived, and not excell in Gods word, as they moſt of all might do, he cauſed them to go for 200. yeares from England, France, and all the Weſt, men, women, and children, to recover the curſed land.

And now God began new mercie: now firſt Rabbines made Grammers for Hebrew: and Iarky the great D. commenteth vpon the Bible at a thouſand yeares: now 600. agoe: and Aben Ezra at 500. a very great Rabbin. Rabbi Sadaias was afore him, who turned Moyſes into Arabique, that Chriſtians might follow the truth, & not the 72. which hid their minde, for 1600. yeares change: as I have ſhewed in *Conc.* and *Meſchiſedek.* That hiding not ſpied hath deceived all Arabia, Abyſſinos, Græcia, Moſcovia, Englande, vnto 1603. to breach of all Moyſes authority. Rabbi Sadaias did enough to have holpen this. Another Rabbin put forth a Greek tranſlation in Ebrew letters. Ramban, who at the laſt became a Chriſtian, he wrote finely foure hūdreth yeres agoe. Aruc a Dictionarie for the Thalmud is 600. yeares old. Iſaak Ben Arama, and Bechaiah, both overthrow their owne ſide, and helpe vs to tye Satan againe: & ſo doth David Kimchi, teach vs from much Thalmudique, that the title of the *22 Pſalme* is the morning ſtar: a matter worth much gold, for *Apoc. 2. and 22.* Briefly from after 1000. yeares God pitying vs, ſtirred Iewes to teach vs Chriſt by their beſt cōmenting, though them ſelves could not ſee him. Al be godles that wiſh not all helpe to turne them: and how hath Satan bound them that labour to hinder all the good of their commenting for Chriſtians ſpeciall vſe and hope for them.

Satan raged looſe 500. yeares. But now we looke for his fall:

fall: not fearing any deceit with ſtrength. Therefore the viſion paſſeth vnto the reſurrection.

CHAP. XXI.

Becauſe the Church ſhould be long in the wildernes, and ſeeme black to men, God ſheweth the heavenly Ieruſalem, how goodly it is, from *Eſay 25. and 54. and from ſixtie to the end: and Aggei 2. Exod. 28. Ezekiel 47. and all the Prophetes:* and how great it is, 144000. furlongs ſquare. As a thouſand miles high building: and ſo long and broad: that if all the elect ſince Adam, came as beaſtes into Noes Arke: a citie of this largenes would but hold them. Here Papiſts ſhould ſee antiquitie and vniverſalitie.

CHAP. XXII.

The lawes are golden, and ſtreames of life in Chriſt, the morning ſtar. But this I have in *Concent of Script.* handled at large, and elſwhere. The grace of our Lord Ieſus Chriſt open our eyes to ſee, that to morrow we ſhall die: that to day we may heare his voice.

Colonia. In. 1610.

Τέλος.

Gentle Reader, where you ſee this title THE ARGVMENTS, printed above almoſt of every page, there read, OF THE REVELATION. And where you ſee, OF THE REVELATION, there read, THE ARGVMENTS.

Good Reader vnderſtand, that this larger *Scholion* following, in order of time, was written afore theſe *Arguments:* as thou maiſt perceive in the reading.

AN EXPLICATION, OR REVELATION, OF THE HOLY APOCALYPS.



AFTER that the Romanes had killed Christ, & persequuted his servants, stirred vp by faithles Iewes, whose rebellion ouerthrew their City & state: *Domitian* raising a cruell persecution, and banishing *Iohn* into *Patmos*, *Our Lord and Sauiour* reueleth the state of the heauenly IERVSALEM: *how it shal be afflicted by the Prophane Cæsares, till they be taken away: and, When power of state returneth to Rome, a policy all Wicked should be set vp: to deceiue if it were possible the very elect: so mighty shall it be to deceiue, because men would not receiue the loue of the truth.* The stile of the booke, is taken all from the old Testament, to be plaine for learned Christians: and darke to wicked that they should not see Gods counsels. In my booke of *Scripture Concent*, I opened the tropes: and in my *Advertisement*, I applyed the XII. pretious stones to their tribes: whereof Iewes called vnto Christ, in all Countries, taught vs heathen the way of life. Now, my bent, is to tell properly the summe of the booke. And first, generally, 2. Thess. 2.

who be the persequutores. Heere, as often as we read, that *Christ* was kill'd, as Chap. 1. and 2. and 5. we must sagely consider, Pilate, and the Romane policy, where Christ was crucified: That Rome, must be the state heere damned: first for Tyrannie; when their Ciuil lawes were good; that S. Paul by Lysias the humane *Chiliarch*; and by *Festus* the *Proconsul*; and *Iulius* the noble Captaine, found *Neroes* auctority long a defense. But, afterwardes, *a state all sinfull*, should come to Rome: and deceiue and vex the Church vnto the end. That *Domitian*, banished Iohn, Eusebius writeth it. That Satans throne by Rome tryed in the Churches, who would in Christ ouercome; the seauen Epistles teach. And where God sitteth vpon a throne of iudgement to builde his Temple by S. Paul of *Beniamin* his Iasper: (in *Beniamin* the old Temple was buit) & to defend his tolke, like the ruddy *Sardius* of *Reüben*, sett a frontier against the *Hagarenes*; to teach by the rainebow of his couenāt, the summe of *Leuies Smaragd*, & Law. This description, is for terrible might against Rome, & their Idolatry. So the Lābe as killed, to whom all creatures (whom Rome made Gods) promise seruice for his Christians; He being the Lion of Iuda, by that name, telleth of warrs, greater then *Dauid* made: From Psal. 18. & 45. & 110. & Isai. 31. That the *Romanes now, be the enemies: they who pierced the handes, & the feete, of the morning starre: Ps 22.* by Kimchies exposition, from all the Thalmud: and Apoc. 2. & 22. So the Prophecie there, for Creatures, to refuse worship, is bent against Rome, which stil would worship Creatures. None told so distinctly Romes case: as now it is handled. Balaam, in Nu. 24. but generally: *So S. Mat. 24. S. Paul a litle more at large, for the present posessor, Cæsar: till he were gone:* and then for new Antiochi, frō Daniel 11. to bring al to heathen folly. But none told, that Christ

Chap. 1.
Chap. 2. and 3.
Isai. 54. 9.
Chap. 4.
Chap. 5.
2. Pet. 1.

Christ would plague the *Cæsares infinitely more*, thē euer gouernors were plagued: & that *a King of Locusts*, idle bellies deuouring the fruites of the earth, should come to reuiue the empire. These things were sealed, for the LAMBE himself to open: how he would vse *Hypocrites*, *Pilates*, *Murtherers*; & yet washers of handes, as innocents in depth of mischiefe: murtherers *of the king of glory*: and yet confessors that *Iesus of Nazaret, is King of the Iewes*. The revenge is fitted to this cruelty and Hypocrisie: against *Diuos Cæsares, & a new Empire* of holinesse in title; & of boldnesse, to make *Diuos, & Diuas*. Christ by his holy martyrs, sheweth white, might and speede: they are a *white horse*, hee gaue them crowns, as he wan a crowne; Psal. 21. a crowne through thornes, and thorny in this world; but golden for the soule, in the world of soules. And he hath a Bowe, (with arrowes sharpe, in the heart of the kinges enimies:) to make people fal vnder him. *That is one sealed cōmune place*. The reuenge of the *Diui Cæsares* is three fold: in speedy might, *a red horse*, and his rider hath a great sword, and auctority to take away peace, that men should kil one another. The Romane stories tell how miserable the Emperors were, and often in hazard to ouerthrow the Empire, euen at the first persecutions. A step further, commeth in the *black horse*, on whō the rider bare a balance in his hand, to sel corne as deere as spice: *shewing what famine should come:* greater then was in *Claudius* dayes. *Aurelius Victor* sheweth of 30. chosen Emperors, at onee: by their soldiers: who kill'd one another till all came to one: and so in warres famine must be as Virgil saith:

Quippe vbi fas versum atque nefas: tot bella per orbem.
Tam multa scelerum facies; non vllus aratro.
Dignus honos squalem abductis arua colonis.
Et curua rigidum falces conflantur in ensem.

Chap. 6. Psal. 21. Psal. 45. 1. Seale. 2. Seale. 3. Seale.

For

For where right's ouerturned, and wrong takes place
So many warrs through th' world, so many a face
Of wickedneſs (appears:) no due regard
Is then vouchſaf'd the plough: the fieldes are marr'd,
The Husbandmen drag'd thence: now forged are
The crooked ſithes, into ſtiffe ſwordes for warre.

4. Seale.

A vehementer degree of miſerie, followeth in the fourth common place, or *Seale*: where the ſpeedie and deadlie vengeance of God, is a *pale horſe*, death ſitting vpon him: and the gulfe of the graue, following of him, and he had power to kill the fourth part of the earth, with ſword, famine and peſtilence, and with the beaſtes of the earth: That, was the puniſhment of Ieruſchalami, vnder Tzedekiah, when the whole ſtate periſhed. The cauſe of all this vengeance is expounded in the fift ſeale. The holy martyrs ſoules lay vnder the *Altar Chriſt* our Altar, calling for vengeance. The *Rabbins* vniuerſall ſway, placeth holy ſoules going hence, immediatly as *Moſes* ſoule, vnder Gods throne: This ſpeach vnder *the Altar*, is in matter the ſame, but diſtinctly ſheweth that by *Chriſt* our *Altar*, and ſacrificing of our ſelues, wee haue place of reſt in Paradiſe. *Purgatorie*, was vnknowen to *Iewes* and *Grecians: that, was kept for the ſtarr*, that ſhould turne the waters of Scripture into wormwood.

5. Seale. In Aboth R. Nathan.

This calling for vengeance againſt the beaſtes of the earth, *Diuos Cæſares*; hath an anſwere, that they muſt be content a while, till moo martyrs blood becommeth the ſeed of the Church; till the greater part of the commune weale be true Chriſtians: an Emperor fauorable, ſhould bee too much troubled with Heretiques; as Arrians proued that true. Vnder Martyrdome, the zeale was an *white horſe:* & the Church

was

was holy and cleere: and heretiques, holden heretiques. But yet, now the martyrs prayer cõmeth in ſhort tyme to paſſe: that the Emperors, and their great, and all idoll policy, is ſhaken: *their ſunnes, their moones, their ſtarres, all their heauen, as of old, Iſai 34.* come to nothing; That vnder the Goſpell by *Conſtantine*, commeth a new world; of al Creatures ioy, that they ſhall ſerue *Chriſt*: That ſtarres, *be no more Gods*: Nor *Cæſares*, come of *Venus*, nor Ayer, be *Iuno*, nor *Æolus*, God of winde, nor *Neptune* of Sea, *nor Apollo* of *graſſe*, nor *Pan*, of ſheepe, &c. But *God* ſhall *be One, in holy Trinitie and Vnitie.* This went currant 300. yeares. But, that, *Satan blinded* euen the learned; not to *ſee the Eternall ſonne, Eternall God, Creator of all thinges*, to be in *Adams* ſeed, by *Dauid, Nathan, Zorobabel, Ely, Mary, Redeemer* of the world. *Iſcariotæ* in quietneſſe, would be kicking *againſt our Great GOD, and Sauiour*, CHRIST himſelf; therefore at the laſt he caſteth of the outward power of the Church; and returneth all to the badneſſe of old Rome. And ſheweth that the true Church, ſhall be hid in Gods ſealed; as in Tzedekiahs dayes, Ezeck. 4. that the windes which in Cant. 4. 16. blew north and ſouth, vpon the ſpices of the garden, ſhould be ſtayed in all quarters, that the church ſhould be hid; in Gods ſealed: in all quarters; but in men not of ſway in commune weales: obſcure in the world: knowen to God, and brethren, holy and few. This commune place reaching to the end of Popes glorie, is handled before the fall of the Church, yet in time it commeth when the Pope is full King of his Locuſts: after Satan had beene bound after a ſort for generall deceit 1000. yeres. The commune place ſhall be handled in a ſeuerall title.

So the Iſraelites in Ægypt were ſealed. Exod. 12. 7. 13. 22. 13.

The fall of the Church to be hid; is handled in Chapter VII.

Four messingers of Gods justice; Empires wicked, stay the spirits of grace, from blowing vpon men; to be trees which the hand of God planted. In the East, *Machmad*; in North, *Tartaria*, in South, *Abyssines* reuolted in the *West*, *Italy* stayeth. The Iewes of old, were scattered by the Macedonians, and Assyrians, South, East, North; & planted there the Gospell; that the reuolters vpon open strēgth for the belly, should be cast off for euer, as the builders of Babel. *Daniels* Image ruled in these parts; & felt the power of CHRIST; the *Stone* that brake the image to dust: and seeing they would (to shake of West gouernement,) shake of the Gospel also; those Arabiq; contreies are shaken of for euer, from open cleere sway. But the West that last heard of GOD, shall haue vnder combat, fight by scripture, and in all quarters Iewes and Gentiles knowen to God, a company innumerable, shalbe witnesse to the truth; martyrs in hartes sadnesse, as if they had shead their blood: Why *Dan*, is omitted, is shewed in *Scripture Concent:* Thence, they that despise not the work, wil fetch a resolutiō.

How in the West, the Church falleth.

Six seales, shewed the *Romans* violence, against CHRIST & his seruants; plagued with warres, death, & pestilence, and ouerthrow of Empire. The seauenth sheweth a sinful state in al Satans might deceiuing the West, wherof 7. trumpets giue warning, which the sealed before will take; others will not.

7. Seale.

CHAP. VIII.

AS *Daniel* Chap. 4. was amazed a while that *Nebuchadnezzar a starre*, should be 7. yeres a beast: so the Church, the Heauen on Earth, is amazed, as half an houre: to what

what paſſe, badneſſe of ſcholars in vnlearned ambition, will come: & 7. trumpeters ſtanding before God, will ſound that vnto the world: that the world ſhall haue a warning, long afore the matters come in practiſe.

The ſumme of the Goſpell: contempt of which, cauſeth God to caſt off the open Church.

CHRIST, a ſacrificer for euer, the Angel of the couenāt, maketh his humanity, the golden Altar, vpon which he layeth the incenſe of our prayers, receiued in a golden cenſor of his pure mercy, & they come before the Father for the 144. thouſand Iewes, & innumerable heathen: whereof the trumpeters for 7. commune places: compaines of holy Doctores be the principall. Now, becauſe Rome would teach with forceſull deceit, *not to receiue the abundance of the grace, of the gift of iuſtice of Chriſt, that by faith we ſhould be iuſtified, to haue peace with God, to reigne with his Sonne*: but muſt ſeeke helpe from our ſelues, *who bee children of wrath*: Chriſt turneth his mediation, into wrath againſt the ſeed of the ſerpent; whoſe City *pierced his handes, and feete*; and by their occaſion made others fall. *As the loue of God in Chriſt, for bredth, length, depth, and height, paſſeth all knowledge*; ſo the contempt of the tree of life; and of the man a little inferior to Angels, in death; but after aſcention, crowned with glory: as to the rebellious Angels diſdayning mans glory it gaue eternal woe, it giueth to men that follow that company called Satan, the old ſerpēt. *The anger of Chriſt is heare, voices, thunderings, lightnings, earthquake in ſtates; as at the Law-giuing*; Becauſe Chriſt the end of the Law is contemned. This could neuer haue fallen out, if the Ebrew Bible, with the Maſſoreth *orthographie dictionarie*, for accents & vowels, had beene vſual in churches ouer the earth;

Mat. 1. 11.
Pſal. 141. 2.
Rom. 5.
Epheſ. 2.
Pſal. 22.
Epheſ. 3.
Hebr. 2.
Exod. 20.

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and the N.T. the marrow of all Greeke, and ſunnes bringhtneſſe to the old, had beene ſcholes ſtudie alſo in all nations.

But ſlothful contempt, to make tranſlations from tranſlations; bred vncertainti; and it diſdaine, it blindeneſſe, it contempt of Chriſt; it reiection. *Machmad* ſoone turned away all the East; whereof old, GOD was knowen; and God hath for that, caſt them of for euer. The Grecians were ſo proud of Greeke brauery; that of *Origens Octaplun*: of *Ebrew*, in *Ebrew letter*, in Greeke letter, in the 70. in *Aquilas*, *Symmachus*, *Theodotion*, and other two vncertaine tranſlations; they little cared for the Ebrew; but from Greek vncertaine, they marred their commenting, and gaue *Arrius* great aduantage. And, when *Arabians*, *Æthiopians*, and *Muſcouites* tranſlated the 70. not the Ebrew: the difference of 1500. (and more) yeares exceſſe, aboue truth by the 70. in Geneſ. 5. and 11. cauſed Greece and the other, and much of Romiſh ſoyles, to blaſpheme the Ebrew, as corrupt: ſo diſdayning bitter rootes, they miſſed to gather fruit of nouriſhment. This bred the thundering anger of the *Eternall Word*; which was with God aey; and made all things: and gaue words Ebrew and Greeke, each as pearle and ſhyning Iewels: Hence vnlearned ſcholars, turne all to Ambition and Hereſie: polititians, to profaneneſſe.

Of the VII. Trumpets.

As one trumpeter telleth of a kinges power in milliones, ſo heer 7. repreſent 7000. as might fall out: ſtill learned men gaue warning: but when the *rooie of Ieſſai* was contemned, the waters of grace, were not ſent into vncleane hearts.

The firſt Trumpet.

Buiſhopps, ſtroue for ſuperioritie; *Monachi*, fall to idleneſſe,

and

and extolling of Saincts: Princes giue wealth that way: painefull ſcholers be hated and perſequuted: their voices make alowd trompet: *Athanaſius, Chriſoſtome, Baſill, Nazianzene,* ſound out matter againſt hereſies, and forged Monaſtiques, and contempt of ſcripture: and how the *poſſeſſor of the West Empire ſhould be taken away: and a policy all ſinfull, ſhould be erected in Rome. Andreas Caſarienſis* doth more plainly ſhew that: being at the riſing of it: about the 600. yeares, of Redemption. *Patriarches* affected ſupremacy; but the city that crucified Chriſt; and now plagued Chriſtians, was to afflict in the end, and to be a trapp, for all coaſtes to fall. The contempt of learned warnings, & Romes ſupremacie, made eaſt, ſouth, & north, fear leaſt old tyranny from Rome ſhould be reuiued. So *Machmad* turned much of the world to fall away; *that haile of ſtate,* as in Eſai, *and fyer, and blood,* of warrs come to the world: And moſt of all Popes ſupremacie challenging Empire, raineth *haile, fyer, and blood* to this day: that men grounded as trees for the third parte: and all the weake as graſſe fell into Gods anger. So this is a commune place of the Popes ſupremacy. The next trumpet ſoũdeth that poinct more fully: The ſcholars that inueighed againſt *Phocas* the murderer, for erecting Boniface 3. ſupreme *Papes* or *Father.*

Of the names, Papas *and* Pope.

The name Papas, in the Greek fathers epiſtles, is from one to another, this much: *Right Reuerend father.* But when one would haue all to himſelfe; not by learning in Ebrew or Greeke for Gods worde; but for ſtrong hand in ſupremacy: then the name reſted in him, but turned *into Pope*; which in *Homer*, as *Euſtachius* well noteth, is *Damon*, a *Deuil.* The Prouidence of God, in mens tongues for names, fitted vnto matter, is to be regarded much: That *Pope*, and *Damon* is all one. Iliad. 3.

Add vnto this, that the Pope is *called holines*: Marke for this, S. Paul; THE SINFVL MAN; THE WHOLE ENEMIE: HE THAT EXALTETH HIMSELFE ABOVE ALL, THAT IS CALLED GOD, OR WORSHIPPED: A NEWE ANTIOCHVS EPIMANES: SETTING FORTH HIMSELFE IN THE TEMPLE OF GOD, AS IF HE WERE GOD. THIS, AND POPE OR DÆMON, GONCVRRE. The second Angell, or Company of Scholars, sheweth howe hee commeth vp, for the Emperour.

The second blast expounding the first.

A Mountaine, an huge one burning with fire, is cast into the sea. Mountaine signifieth an Empire, as *Babylon* is a mountaine destroying: *Burning with fire*, is, causing hoate warres; as in taking the Empires land, to become a Mountaine: and casting himselfe into the sea of kingdomes, to be to this day, a firebrand of all our warres: The sea is politique states, for this sea of our troublesome life; as *Tully* translateth *Euripides*: *Si mihi nunc primum tristis illuxisset dies, Nec tam ærumnoso nauigassem salo: esset dolendi caussa, &c.* That is, *If a heauy day had now first shined vnto me, neither had sailed before so troublesome seas, there would be iust cause of sorrow, &c.* So sea is, *Dan. 7. & Apo. 12.* where Empires arise: so the men of the seas policie, called fish; such as seemed aliue *Chap. 3. For sooke the waters, Esa. 55. and Eze. 48. which giue life to all where they come*, turned here to hæresie, be turned to death: and traffique of ciuill policie is turned to corruption.

The third blast, expounding the second.

The third explication of the learned great, telleth that the

the † messinger of the holy Synagogue, or heauen, for the kingdome of heauen, shall fall from his calling to be as Babilons king, *Isai 14.* A star setting *Nemrod* his house on fire, will soone corrupt the third part of the Bible, called waters, *Isa. 55. & Ioh. 3. and 1. Ioh. 3.* and infinitely in *Rabbins*, Hee shall turne Iustice of faith into Idolatry, as *Ephraim in Amos.* That many men died the second death (called fish afore) by Idols worship. So the *Pope* turning the holy doctrine into idolous waters, is called *wormewood.*

† Chap. 1. the 7. stars be seauen sergeants of the Church.

Articles of the Popes corruption of Scriptures.

First, He holdeth not the Hebrew and Greeke *holy text in vse:* Gods owne holy wordes: penned by the *Eternall Spirit:* speaking all of life by the SON: in dayly esteeme: for all in leisure of studie to know: and which all of leisure to studie should know. But in steed of it brought in a Latin worke; of which tongue none is bound to haue regard: and brought vnto schooles, Latin for Greeke and Ebrew.

II. The Apocrypha bookes were all made by *Men of Iuda:* And speake not a syllable of CHRIST: yet helpe *Iosephus* for all *Israel*, against *Appiones, Instim, Diodorus Siculus, & Cornelius Tacitus* in madd *Antiochus:* and so far haue their vse. The fable of *Tobi* is made to busie heathen for *Assurs* captiuitie: which heathen neuer mention: nor *Iudahs* deportation to *Babel*, or returne: For it *Barucs* forged Epistles; *Susannaes* allegorie, for the whole state, King Ioakims wife polluted by the *Babilonian* Iudges; but reuenged by Daniel, is wittilie fabled. The enuious heathen, neuer mention the fire quenched by Daniels most noble Cousins: Therefore a Rhetoricall song, was formed to shew what in the fyer, their cause might speake, to Idol-seruers.

But

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But *Daniel* recordeth nothing ſpoken: who knew all: and would omitt nothing of glorie. So no heathen tell as *Ieremi* of *Babell Bels* ſeruants, who thought *Bell* gaue them kindoms, that GOD by *Cyrus* would take out of *Bels* throte, all the kingdomes which he had deuoured: therefore the fable of Bell mocked heathens blindneſſe. No heathen tell of *Daniel* caſt into the Lions den for not worſhipping the *Perſian* Emperor, or *Dragon*: as *Pharaoh* is, Iſa. 27. and mouing the K. to renounce that: the fable of the *Dragon* worſhipped in Babel, and deſtroyed, telleth of their enuy and folly. And vpon *Darius* ſpeach to *Daniel*, that GOD in whom he belieued, would ſaue him: and *Daniel* ſaid he was ſaued, becauſe juſtice to GOD and the K. were found in him: *Abbakuks* ſaying; *the iuſt man ſhall liue by faith:* is enlarged by a fable: that *Abakuk* brought *Daniel* pottage from Iudea. The heathen knew not Gods counſell; that God by Iewes would teach in *Babels* fall, how he hated the pompe of this world; and hath another world for ſoules Reſt, where wicked ſhal be plagued for euer, and telleth that true happineſſe ſtandeth in the knowledge of *Chriſt*: who gaue *Cyrus* all *Croeſus* gold, to ſend Iewes home from all quarters: to preach of their Eternall hope: and to confute Greeke ſages. The 3. of *Eſdras*, is much true, much in fable, to ſmooch this in a greek ſtile, familiar for heathen: and ſuch fables be the additions to *Heſter*. The fourth of *Eſdras*, was made to keepe *Eſdras*, (another *Moſes*) from contempt amongſt heathen: who would thinke him baſe, that handleth but Iewes genealogies, and the Temples building, without telling the reaſon: and diuorcements: therefore they faine for him deepe ſpeculations: as the greeks Clem. Strom. 1. feigne all the Law was loſt: and *Eſdras* by reuelation reſtored all. The *Perſians* for religion, were a new

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Nebuchadnezar, their warriers, one *Holophernes*; *Herodotus* nameth one so. The Iewes states, *Iudith*. Gods justice against *Elam*, *Iudiths* sword. And thus, heathen that would mocke truth, are mocked by fables.

Wicked *Diodorus Sicul.* and *Tacitus*, commend madde *Antiochus*, for his endeuor to ouerthrow the Iewes religion. Two workes of seuerall Iewes, the later very foolish and vnlearned; yet good enough for prophane heathen: were receiued to stop such mouthes. The whole nation is of wicked *Tully* termed barbarous, and superstitious, to stoppe such a mouth; eloquent *Syracides* passing him in sentences, and shewing all the Lawes glory; and eloquent *Philo* imitating *Salomons* wisedome; for mans good end, were receiued: to check heathen; though one knew not Christ. Of these the fable of *Toby*, is by the *Pope* made Gods word. The *Thal. Ieru.* in *Ros Hasana* for *Michael* and *Gabriel*, make it a late fable & wicked. For *Manasses*, caried to *Babel* by the King of *Assur*, some tryfling declamer would shew what one in his case might speake: as doth *Homer* for *Agamemnon*, *Achilles*, *Calchas*, *Nestor* and such: but it were a ridiculous babishnes, to hold that trifling worke better then *Tobies* fable; A plaine fable throughout, and no fitter to be read in sadnesse in the Church, then *Lucians* dialogues. The *Popes* ioyning of these to the Bible, is *Wormewood*.

III. *Wormewood* holdeth not these 3. principles true: which all should. 1. The text of the old Testam. is kept in letter most sure, by the *orthographie dictionarie*, or Massoreth: that no letter was more nor lesse, nor of other forme in *Moses* tyme, with vowels, and accents, & margine reading expounding the text; then we haue it at this day. 2. That the *Rabbins* expound all in grammer sense, well for our vse. 3. That

all good for religion, and life is in *Moses*; as the *Prophets* and *Apostles* draw him foorth at large. IIII. The *Pope* in *Bellarmine* and others, peruerteth or contemneth euery whit of the *Bible*. V. He maketh a whole policie, wicked: against all points of faith; and ciuill lawes: and *would bee* as a *God* in the Church so set foorth, *2.Thes.2. Thus he is wormewood* it selfe. How he groweth vp to be a *great mountaine*, to be able to vexe the world: that followeth in the next Trumpet, and keyes of the deepe.

The fourth expounding the third.

The fourth Angell sounded, and the third part of the *Sun, Moone, and Starres*, were stricken, for their third parte; & day and night, *Gen.37. Iacob* expoundeth Sun, Moone, & Starrs, for his Church: so it is heere, day and night are ruled by the starres; and meane the tymes more or lesse prosperous: *scholars and learned, falling away*, corrupted scriptures, *make an ecclesiasticall mountaine*; from a burning lampe, falling from God.

The occasions of the Churches fall from heauen.

The two Testaments, shew that CHRIST is the *Angell of the Couenant*, standing by his humanitie, at the Altar of incense; and in his golden Mediation receyuing the prayers of the holy, that with his incense, they come before God: so he sitteth a sacrificer for euer; figured in *Sem* described as God, *without father, without mother, without beginning of dayes, without ende of life*: witnessed in *Moses* description, *that he liueth for euer; a King of Iustice, and a King of peace*; so S. *Paul* to Scribes after their owne manner, yet extant in *Zohar* and *Menachem* and others describeth his *Vicar Sem, the great*: as *Rabbins* terme him, to haue figured the Redeemer

to

to the world now, of *Noahs* houſe: The SON thus knowen in our *Sonne*.

How the old Teſtament: came turned into Wormewood.

Of the age before the flood, God ſaid: *I repent me, that I made man*; therefore water, tooke their bodies; priſon æternall, their ſpirits. The *tower-maſons* making Gods of ſtarrs, in contempt of SEM, the high ſacrificer; and prating daylie againſt his faith, were cut off frō *Sems* tongue, to let it alone; and in *Babels* captiuitie ended it from commune vſe: and ſoone after *Daniels* age, from ſpeach of all, but ſchole learned; But *Moſes*, by *Sabbath* reading was ſome what knowen to the people. Beſides God made *Sems* tongue ſo hard, that a mans whole life will hardly catch it: and left no authors of it, but *Sems* prophets; to make vs ſearch how rare wordes in them, open themſelues, (and they vſed but once) by the argument.

So *Sems* tongue is an hid pearle, of it *Iob* coſt me more paines alone, then all Greeks, who now cōmeth to open iudgemēt. Churches had no Hebrew *Rabbins* for grāmer of yer. neare 1000. nor grāmars, or dictionaries; *Origen* did put forth Ebrew, in Ebrew letters; and ſpell'd in Greeke, much cited in *Epiphanius*; with ſix Greeke tranſlations. The 70. hid their minde much, ſpecially in 3600. yeres alteration of liues from *Moſes* truth, as thus; *Adam* liued 230. yeares and begate *Seth*. And afterwardes 700. for 130. in *Moſes*, and 800. our notes ſay, *Moſes* omitted 100. y. before *Seths* birth; they may as well ſay he gaue 100. too many afterwardes: and ſo in 3600. yeres. Yet though *Arabique* were neare Hebrew; and *Æthiopian*: they tranſlate the 70. And not the Ebrew: and Greekes with *Muſcouia* follow them. But if Princes had

allowed in euery land, ſo big as *Canaan*, 42. great Cities, for *Hebricians* only; they had beene *Ezdra*, for readineſſe in the Law: and had beene *Atlantes*, to beare vp heauen.

God ſaw that his juſtice could choſe but few; and of eternitie did ſet many to anger, and therefore gaue not Princes that iudgement, nor to ſcholars, one of a thouſand millions, a minde to ſuch hard paines, but to be ſuch *monachos*, as *Nazianzenus* taunteth, giuen all to feed them ſelues, and to enuie all paines: and *Athanaſius*, *Gregorie*, and his deare brother *Baſil*, felt for *the holy Trinitie*. And Weſt *Monachos* reſted in *Ierome* for text, and in *S. Auguſtin* for explication.

Of the New Teſtament.

The New Teſtament penned in Greeke, by the *H. Spirit*, is to be eſteemed in *Greeke* better then all the world can euer conceiue.

Part I hope to vtter: but conceiue more. The preparation to bring Greeke ouer the world, muſt heere be knowen. To *Iapheths Ianan*, *God* left it: and ſpread his race from *Cilicia ouer the Weſt*: that *Bardi Cæſar*, *Cõ.* in *France*, and our *Cambria* kept Greeke *Philoſophi*. And when God meant in open action, to end by *Babel*, *Sems* tongue; which he kept in *Canaan* 500. yeares that *Babilons* cõfuſion hurt not the Kings houſe: but the *Chananean* dialects twelue, came neare his: when God would end this tongue, in holy *Daniels* age when hee had ſhewed the ſtrict yeare and *Paſcha* day, of *Chriſt* his *Paſcha*, *who being the firſt from the dead, would ſhew light vnto the world*. And *Aggei*, *Zacharie*, and *Eſdras Malachi*, had commented vpon holy *Gabriels* oration, when God would haue no more Diuinitie written, all being ſpoken that could bee told: he ſheweth a miraculous prouidence to fitt the Greeke tongue to the Goſpell, by *Athenes* and all *Grecia*, *Piſiſtratus*,

of

of holy *Iosiahs* time, brought noble *Homers* wit into more reuerence, then *Monkes* the holy *Gospell:* that children should learne him euery whit without booke, and parted him twice in *Iliade & Odissea:* into *Alpha, Beta, &c.* (*As the vnknowen God* dealt, *Psal.25.34.37.111.112.119.8 tymes: 145. & Pro.31. Lamen.6.tymes.*) And *Aristarchus* made a commẽtarie vpon his hard wordes: so that *S. Peter* by Gods reuelatiõ vseth his noble phrase; and him, not *Eustathius* I cited, though *Bil.* and *Bar.* would win spurres, to prick their owne sides. *Didimus* elder then *S. Peter* kept *Aristarchus* remnants, and frõ *Didimos*, not from *Eustathius*, I brought *Aristarchus* and *Homer*, whom I am sure *S. Peter* neuer read, but the *holy Ghost* read him, and led *Peter.* This honor to *Homer*, set on *Solon* to write sentẽces; and *Theognes*, & *Phocillides*, & *Minermus:* that ciuill groundes were made pleasant in braue Greeke: to make all eloquent in speach; Then arise *tragiques*, *Aeschylus* & an *Heroiq*, equall to *Homer*, or old *Corinnos* of *Troyes* age: and *P Alamedes* scholar, who in other warres, gaue *Homer* his timber. *Euripides*, the painter of mans lot, and *Lyriques* rare, and *Commediques*, as witty *Aristophanes: Phisitians: Historiques*, from *Hesters* age; *Hellanicus* and *Herodotus*, and *Plato*, and *Aristotle, and tenn Oratores*, and *Theopompus*, & innumerable of all sortes: while Iuda was in *Babilon*, and vnder *Persian*, taught, (*Dan. 10.*) that soone they should bee vnder *Grecia*, till *Christ* came in some parte: and therefore they taught their children Greek: that the 70. flaunted in store: setting 80. seuerall Greek sometime to one Hebrew tree; as to *Shub.* 70.60.50.40.30.20.10. and so to very many. Now *Macedonians* of *Selleucus Nicatores* people being in 72. Kingdomes: East and North, were forced to knowe Greeke: and by the *Ptolomies*, South learned Greek; and the Iewes scattred by them, brought the 70.

ouer all: and mention of *Moſes*. So before our *Lordes* redemption tyme, all nations (as *Tully*, for *Archi* ſaith) knew Greek, when Latin was kept in a narrow compaſſe. And thus a fundation was laid for elegant timber to the N. Teſtament. The Iewes note in *Ieruſalemi Megila*, that *Noah* prophecied how *Sems* houſe ſhould bring *Iapheth* to faith in the tongue of *Iauan*, the Greeke. And *Midras Rabba* citeth the ſame; and in *Megilah* they ſay: that no tongue but Greeke, can giue Hebrew fitt termes. *Chriſtians* ſhould vrge their owne teſtimonie, that as a *Tribe failed not from Iuda till Meſsiah came*, ſo all
Geneſ. 49. nations then ſpake Greek; but not many ages after that. And as *Abben Ezra* confeſſeth vpon *Dan. 9. that the 70. ſeauens are 490. yeres, from Daniels prayer, to ſealing of Meſsias, the holy, of holy*; wherein not one of a hundreth thouſand millions, ſpeaketh ſo truely for our victorie, as the ſharpeſt enimy doth. So *Ieruſalemi* ſhould haue confeſſed, that the fiſhers of *Gallile* were to write in Greeke from *Ieruſalem*, after 490. yeres. And before it ſhould be deſtroyed, as we ſee Actor. 15.

Of the New Teſtaments elegancie.

The N. Teſtam. in Greeke is ſo little that by one houre, in the morning and euening; in one weeke; one may with eaſe, and great delite, read it ouer. Yet this booke hath more ſeuerall wordes by the fiſhers of *Galile*, and the *Phiſitian* of *Antioch*, and the *tent-maker* borne in *Tarſus*, to be the firſt *Apoſtle* at *Rome*, then 100. great Greek bookes: aboue 4600. that all old Greekes haue ſome building in it: and all extant now, but for fragments kept, cannot ſerue it. More, in mens names it learnedly openeth Ebrew, to rare vſe: as *Boſor* for בעור 2. Pet. 2. by *Babels* pronouncing, not *Italy*: that any maide of *Chaldea*, might ſee by the ſpeach, whence the *Gali-*

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lean wrote. So *Talmud* names come, as *Lazar*, for *Eleazar*; whoſe natiō is fitt for any one that maketh God his ſtrength: to feaſt in *Abrahams Boſom*, when the ſoule departeth hence. Moreouer the *Macedonians* ſpake Greeke wordes, in eaſt & ſouth hardly found; as, κοσμοκράτωρ, κολύριον, and ſuch: ſuch from *Thalmudiques* of *Babell*, the N.T. had: and eaſt termes, for politique matters, from *Seleucidæ*; as, *Angareum*, to *poſt-ſeruice*. It hath aboue 50. of Syriaque, for rare vſe: And to ſhew in what age, euē vnder the Romans empire beginning, & Greekes end, Iewes haue Greeke names, and ſome Latin: as *Philip* and *Andrew* and *Marc*; *Iuſtus*, & ſueh. This checketh the *Talmud*, which from the depth of Satan perſuadeth his ſonnes, that *Ieſus* our *Lord* his dayes were long before, in the *Maccabees* gouernement.

Foure Dialects the Booke hath: *Attique* or commune Greeke for matters knowen to heathen: as, *Spermologos*, to *Paul* at *Athenes:* the deadlieſt that *Demoſthenes* there aboue 300 yeres afore beſtowed vpon *Aeſchynes*. So from *Diphilus*, and *Philemon*, and *Sophocles*, ſome for ſpeciall vſe: and from *Epimenides Aratus* & *Menander*, knowen teſtimonies: briefly from al eloquent ſome: as κατελθεῖν, & καταβάινειν & ἀναβάινειν for any paſſage, & *Haides*, to conteine heauē & Hell *Luc. 16.* & 4. and in *Act. 10.* tymes. *Luke* præuented 15. fooliſh brawles by Greek: But men care not kicking againſt the ſpurre, *Act. 9.* & is often in *Aeſchylus* & *Euripides*; and names of maners from all: ſo that one cūning in the N. Teſta. & Greekes ſhould frō the one, ſtill runne to the other, in memorie: & ſee better vſe of both. And though one had ſo many eyes as *Argus* in *Aeſchylus* 10000. all would heer be well occupied. Another Dialect is frō the 70. whē the ſpeach is moſt to Iewes, as *Iechonias* begate *Salathiel*, ſo *Zedekiahs* the vncle 3. yer. elder, is ſonne, and

Act. 17. 18 Attique Greeke.

The ſeptua: greek.

and *Ioachaz* first king, yonger 2. yeres, *Ioackim* is eldest. So *Vzziah* is sonne to *Ioram* his fathers great grandfather: So our *Lord* is sonne to *Ioseph* (as men thought) to *Ely* &c. to *Adam*, to God, as sonne of *Dauid*. For some of these the heathen haue the like: so *Iulian* calleth *Romulus* his Ancestor, as S. Math. speaketh of *Iechonias* and *Salathiel*: so for the word, *vntill*, for a matter neuer done, Math. 1. and 5. and *Homers* Ili 5. in *Agamemnon* to *Chryses*: that he should not haue his daughter *vntill* she spent her age with him in *Argos*. So a iudge giueth sentence for one that oweth 10000. talents; and hath not a peny to pay, nor can gett in prison, that he shall be in prison *till* he pay the vttermost farthing. The prisoner will not plead that in tyme he must come out. Starres be darkened by ignorance of Greeke, to put going to *Hell* for going to *Paradise*, a breeding of *Purgatorie*, which Grecia of 1200. yeares neuer held. The 70. Greeke is notable in this: *Whom God raysed vp, disannulling the sorrowes or hurtes of death.* Act. 2. from Psal. 18. he that would say Peter spake of *the second death*, or *of hell Torment*, deserueth small thankes. Briefly, many a thousand of wordes, haue the *Apostles* from the 70. calling vs to remembrance of so many places in the old Testament: of them I haue made an Ebrew Greeke dictionarie, and my friendes haue it in *London*, and they who will giue securitie for the copy, may write it out. The old *Ierom*, *Erasmus*, and *Beza* missed much of lightes, by not expounding 70. Greekes from their Ebrew, that *sun* and *ayer* *were much darkened.* *The 3. dialect* is the *Apostles* owne: often do they expresse Ebrew in a new manner; and *S. Paul* the Orator of *Tarsus*, borne to be first *Papas* or father in *Pretorio* at *Rome*; brought vp at *Gamaliels* feete, to shew in the Epist. to the Heb. the best *Thalmudique* that euer the sunne saw;

The Apostles Greeke.

ſaw; the Ebrew of Ebrewes, fathers ſide and mothers ſide: and redieſt in genealogies, true and profitable for his ſiſters ſonne, and other couſins three, *Rom.15.* This *Iaſpar* of *Beniamin* the firſt foundation of the heauenly Citie ſhall be cited for clearing *Moſes*, *Deut.30.* & the *holy Goſpell:* by expreſſing Ebrew in new Greeke; *What to goe vp to heauen, to bring Chriſt downe*, meaneth; *What to goe downe to the deepe, to bring Chriſt from the dead*, meaneth. *Moſes* of *Leui* grauen in the *Smaragd*, and in his Law a ſunne; (*In ſolio Phœbus claris lucentis Smaragdis*) forbiddeth *Iſrael*, to leaue ſtudie of the Law, as though it were high, or farre fetched in ſpeach: and thus telleth what Smaragd-light it hath, *Deu.30.11. This commandement which I commaund thee this day, is not a wonder for thee: neither is it farre off: it is not in heauen, to cauſe ſpeach, who can goe vp vnto heauen, to take it, and preach it to vs, that wee may do it: neither is it beyond the ſea, to cauſe ſpeach, who ſhall goe for vs beyond the ſea, to take it, for vs, & preach it to vs, that we may do it: But the word is verie near vnto thee, for thy mouth & for thy heart to do it.* Thus *Moſes* ſheweth that the *Smaragd* of the Law ſhineth in the Couenant of the Rainebow, *Iſai 54.* for the waters of *Noah.* That *Chriſt* in *Geneſis* was knowen to the *Patriarkes*, and all the Ceremonies went no further; and the Ciuill lawes were moſt ſenſible, and all might be acquainted with it: The Scribes do teach it ſitting in *Moſes* chaire; without their owne workes of traditions; and ſuch as liued in trauaile of handes might be able to judge. Now Saint *Paul* giueth ſuch teſtimonie that for the Law they were exact, as he yet was a *Phariſee*, but they not knowing that *God was in Chriſt reconciling the world vnto himſelfe*, by the death of *Chriſt:* and reſurrection, miſſed of the end of the Law; that blinde zeale to it made them fall frō God. 2.Cor.5.

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Moſes and Paul teach one thing.

Now *S. Paul* imitateth *Moſes*, whoſe whole doctrine cõmeth to this ſumme: *do not ſay who can goe vp to heauen in high conceite, to bring Chriſt to dwell in our Tabernacle below: or who can goe in beleef, to the deepe of the earth, to bring vp Chriſt from the dead: But what ſaith hee? The word is neere thee, for thy mouth, and for thy heart; This is the word of faith which we preach; for if thou confeſſe with thy mouth, that IESVS is the Eternall: and that God raiſed him from the dead, thou ſhalt be ſaued.* Without marking imitation of *Moſes* and 70. phraſe, Pſal. 71.20. *Paul* will not be vnderſtood heere: And heere he before had allowed the Scribes for all other Diuinity, while they ſate in *Moſes* chaire, for *holy Trinity*, and works, and law, and paſſage of all juſt hence to *Paradiſe* to perfection of ioy: to the City which they had deſired; the heauenly City which God prepared for them. Though they had not openly the *Goſpell*: the perfection. But the Scribes ſaw not that our *Goſpell* was the perfection to the Law: And by that they periſh. I might bring a volume of examples: But my digreſſion may not bee too long. *The fourth* is the Thalmudique kinde when ſpeach is to Iewes. The olde Teſtament neuer named expreſly and properly, place for ſoules: becauſe infidels would mocke at that: But thus *God* ſaith; Leuit. 26. *If yee keepe my commandements, I will be your God, and walke amongſt you*; that is ſimplie and for euer: as *God*, is the good *God* to *Abraham*, *Izhak* and *Iacob*, not to dead but to liuing. Nowe when the Prophets, had ended all that was to be ſpoken, to open congregations: and the faithfull were few vnder *Macedonians*: and *Sadducees* denyed ſoules immortalitie: and reiected Prophets comments vpon *Moſes*; The holy learned enacted theſe tearmes: *The Law*, for all the old Teſtament. So is *Pſal.* 82. *Ioh.* 1. & 15. ſo *Eſ.* 8. *Rom.* 9. *Alſo, world to come; Paradiſe; Gehenna; Day of Iudgment.*

Rom.10.

Pſal.71.20

Heb.11.

The Thalmudgreek

ment; life eternall; second death, and many such: which all, the pretious Greeke Testament hath. And in all GOD applieth it to mans capacitie, in infinite mercie: when the Redemptiõ manifested, made the profanest leaue mocking. Examples of all foure come, Apo. 21. in the 12. Iewells. *Rubens Sardius* is Attique & 70. *Simeons Topaz* is attique, and 70. *Leuies Smaragd* is attiq; & 70. But this by the way: *Smaragd*, Ex. 28. in *Aharons* shoulders holding 6. tribes on the one, and so many on the other: is the *Beryll* of King *Ioseph*: as the K. is the stay of the Commune Weale: and the Emperour in *Constantinople*: not S. *Chrisostome*, whom in *Photio* the Dialect deceiued: not decerning the 70. from Attique.

Iudahs Chalcedon in Thalmudique as in Thargum Ierusalemi vpon Exod. 28. for the Carbuncle: *Isachars Saphir*, is Attique and 70. *Zabulons Sardonix* is Apostoliq. *Dans Hyacinth*, is Attique & 70. *Neptalies Chrisophrase*, is Apostolique: *Gads Amethyst* is Attique and Apostoliq. *Asers Chrisolite* is Attique and Apostoliq. *Iosephs Beryll* is Attique & Apostolique: *Beniamins Iasper*, is Apostolique, fitted to the Ebrew: *Isachar* had it in 70. Exod. 28. *Iuda* in *Isai.* 54. and *Apo.* 21. in the first place: where the walles were like *Iasper Christalling*. And thus glorious is the Greeke Testament: which a *tetractys* of most learned studies, maketh a building all of Gold, in the streetes: & of pearle in the gates: and wainscotted with *Carbuncles*: for Promisses in the SON, the *Sun of iustice*: and with other states for warriers: for states men: and for nauigation. I cited many *Rabbins* for this placing of the stones to the tribes: then I had not *Arias Montanus* bible by me, nor remembred him. Otherwise I had made reuerend mention of his learned paynes: as I hold it a dogged atheisme to raue against trueth for humane respectes.

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How the Papes *of* Grecia *vsed the Bible: And the* Popes *refused it.*

The holy New Testament, the learned *Papæ*, as *Athanasius*; great *Cyril*, and elder *Origen*, and *Basill*, and his owne-soule-*Gregorie*, celebrate with Attique Greeke, equall to *Libanius & Porphyrie*, and the best heathen, that euer *Athens* bred; & all Monasteries were busied in copying it, with such care that where paradoxa came, they left it vnchainged: and where they had no old Testament but the 70. against enemies, which knew not *Ebrew*, they were most readie in it: And had also *Origens octaplun*: whence men of leisure might be reasonable in Ebrew: & the Christians Iewes synagogue thus dealt. They read *Moses* in Ebrew, and expounded him to their townes language: So Iewes, in *Maymoni*, did: and S. *Paul* described the like, and his discipline and theirs was all one. The wealthie Iewes that brought not vp their sonnes in Moses, were holden godlesse. And of multitudes learned, a sufficient number were chosen by all, Elders; for al matters. They were *Ecclesia: Zakenim: Episcopi*, ouerseers. And one, their best learned, to read the Law, with skil & choise of conferences: with Prophets and Psalmes fitted; he was chosen to be the *Messinger* of the Congregation. He dealt for matters that touched all. In expositions, the Archysynagogue requested the best in estieme to expound the Law, by another text: or to some commune place. Where heathen Officers brideled authoritie, they did excommunicate: and neuer the *chiefe*, but bade him keepe house and saue his honor.

Maymo. Saned. And they made *Rabbies*, or *Doctors*; two or three, laying handes vpon him, and saying: Learned *Rabbi*, take thou authoritie to teach what is *loose*: and what is *bound*. And in the Syna-

Synagogues *Leuy* had no particular ſtroke, but went from their 48. townes to *Ieruſalemi*, at their courſes: and the high ſacrificer was not of the *Sanhedrin*, but as they eſteemed of his learning. And all the *Synedrion* might be of *Iſrael*, or all of *Leuie:* and many Synagogues had not a *Leuite*, but all Doctores were of *Iſraell*. In *Grecia* the Greeke Biſhops caried them as ſeruantes: ſo *Policarpus* martyr at *Smyrna*, and all, a long time. But let vs marke *The Citie that crucified Chriſt:* what corruption of Doctrine it had, with Egyptian tyrannie.

Firſt the Greeke new Teſtament, the ioy of mans minde, they excluded: And brought in ſteed rude Latin, of open lies, leauing out Mat. 6. a ſentence from Dan. 7. *Of Kingdom power and glorie:* howſoeuer loiterers will excuſe this; the golden balance of iuſtice would beare reading of Latin to people of other ſpeach, and the babling and *Babels building* in equall peiſe. 1.

Secondly, *Italie* had Greeke commune, when S. *Paule* wrote to the *Romans*. The *Papes* continuing Fathers, had brought vp youth in Gods word, not in droſſe of mans ſpeach, to charme to men of other tongues; that muſt needes ſtoppe their eares as deaf adders: though the charmers charmed neuer ſo wiſely. But *Popi Damones* will anſwere to their name: and ſhew what the only *curſed Citie*, 2. *Theſ.* 2. *& Apo.* 11. *and* 17. *meant to do.* 2.

Thirdly, Becauſe *Clemens* and *Tertullian*, were *Euſebius* auctores, that *Peter* was at *Rome*, though *Luke Act.* 23. and 28. and S. *Paul* ſpeak in other tenour: and firſt *Peter* telleth, that he was at *Babilon*: and might not without infinit ſinne, vſe a metaphore to deceyue his reader: and when trueth is a ſtorie, to Pſal. 87. that *Babel* ſhall haue Gods Church. Yet 3.

Popes begged great reuenues for buildings and ſcholars, by S. Peters name. *Pauls* man of ſinne will do this.

4. Fourthly, The *Rock eternal*, Deut. 32. Θεὸς there, and Pſal. 18. and 2. Sam. 22. and often, is GOD only. And in Deut. 32. a Prophecie is laid, of the *Rock*, a defender againſt the foure beaſtes that come out of the ſea: vpon which Rock the Church ſtood, vntill *the SON of Man* like in body, Dan. 10. to *Tharſhiſh* or ſea-like ſtone, tooke part of their afflictions. Now the *WORD Eternall*, that gaue all reaſon, the onely teacher; in demaunding, teacheth to anſwere, ſaying: *Whom do men ſay, that I the Sonne of man* (Dan 7. by *Rabbins* generall) *am?* The fiſher of *Galile*, that heard *Daniel* often read, ſaid from Dan. 9. Thou art *CHRIST, and holineſſe there of all holineſſe*: and therefore (Pſal. 2.) *The Son of the liuing God*. Then *CHRIST* calleth him to Deut. 32. ſpeaking *Rock* in *Iobs* Ebrew, *Vpon this Rock wil I build my Aſſembly, that no courts by terr our of death ſhalbe ſtronger then it*. Chriſt is *Ceph*, & thou, as all that know him to be the *Rock* Cepha; and as the *Sanedrin* maketh Doctor, ſaying: Take thou authoritie for thy keyes of knowledge, to teach which is *looſe*, & what is *bound*: whom thou teacheſt that God, was in the Rocke, reconciling the world to him ſelfe, he hath his ſinnes looſed, by thee on earth; by the Rocke, in heauen: and who ſo beleeueth not that, thou bindeſt his ſinnes, in earth and in heauen. This matter is the ſumme of all: and Greekes in *Photius*, tell that *Andrew* was the Rocke, before *Symeon* was. And *Cephas* anſwered with all thought, as well as hee: wherefore all had equall comfort: and ſo all godly. And becauſe this new ſentence, hath no new Diuinitie, hee leaueth all after confeſſion of the Rocke, as knowing him ſelfe and *Theophilus*, to haue as good right to the name of *Cephas*. But hee by ſeni-

Mat. 18. compared with Rom 8. 38. & 2. Cor. 11. 23 24. &c. & Act. 26. 21 22.

fenioritie was to ſpeake firſt for all, and ſo the name for all muſt bee tolde to him: *that they who builde their houſe vpon the Rocke, ſhall bee ſhaken with no Windes, ſtormes, waues.* The Sun is not brighter then this meaning, for theſe wordes. Let any who dare, trye; by a conference of holy Scriptures, as I doe. Mat. 7.

Now the *Popos Dæmon*, denying that *Rome* crucified *CHRIST*: as Saint *Peter* denyed that Chriſt ought to dye, and was termed Sathan for that. Hee would haue this beleeued of all, that Peter had a prærogatiue aboue all the Apoſtles: and was at Rome: and left to the *Citie that crucified Chriſt*, (for their good ſeruice) a *ſucceſſour* to *pardon*, or to *tye ſinnes*.

Fiftlie, Hence Landes are giuen by Princes: and ſpecially in waſt wilde groundes, for Monaſteries, where men before rebelled, that Monaſteries giuing a chiefe rent, and ſuperſtitious people being fed with hoſpitalitie, wan much in three hundreth yeares, that after *Buy-ſhop Gregorie*, by *Creontophonos Phocas*, helde Sathans throne, and became ſtronger then the Emperour by this proceeding. The Bible muſt not bee ſtudied in Ebrew. The Iewes marred it; and in Greeke hæretiques: As though there were not moſt learned Chriſtians, that could looke to both. And this was pretence to pray ſtill: neuer to teach trueth: and to giue the people in Latin Niene commandements for Tenne; And the Creed with a tranſlation, that white was blacke: that to goe to *Paradiſe*, in the Greeke Creed, ſhould be tranſlated, to deſcend to hell; to *Gehenna*; in olde *Chryſologus*: and that the Fathers were there. So the *Popes Clyents*, are the tayle of the great *Dragon*. Moreouer, the *Lordes* prayer, for many thouſande poundes Landes, they might haue, but maymed: 5.

to

to disgrace all auctoritie of the New Testament. But they neuer taught the meaning of the *Lordes* prayer, that when we pray, we pray vnto the *Father*, which is in heauen. That did *Pope Dæmon* disannul, *sitting in the Temple of God, as if HE were God*; And he teacheth to pray to all from whose name he could get any lande: to *Marie*, though *Rome* killed her sonne: to *Peter*, though *Rome* by auctoritie made him a martyr, farre off to Apostles and other Martyrs, that *Rome* martyred: as though *Apoc. 6.* vnder the *fift seale* all these did not craue vengeance against the *beastes of the earth*, that killed them. Moreouer, to busie Princes, they say; If *Popingayes* sayd ouer *Pater noster*, so often, they should haue so many yeares pardon, *in a new inuented fierie bath of Purgatorie*: stinging poore soules like scorpions, fiue hundred yeares before their Diuels doctrine was espied. About the yeare 600. they tamed East proude Prelates; and goe on thus. From *Leui* they will make an order, and haue an altar; and an *Aharon*, with a cope, and holinesse in the forehead: and *Levites* in Linnen: and the name Priest: and of bread, they can make flesh, and of wine, blood: and they breake *Abben Ezraes* rule præf. to *Moses* allowed of all; *that nothing must be taken properly, which goeth against all sense.* So they will not have the Lordes death to end all sacrifice, by the supper: But will make the supper a sacrifice: against all witt and learning; And the Pope is an *Aharon*: and the Priests lippes will keepe knowledge, Mal. 2. where hee tells them they did not, but should; therefore the Grecians would consume them as stubble: Also they are flat *Arrians* praying to *Michael*, (who holdeth it not robbery *to be equall with God*) as if he were a created Angell: *and not the Eternall Son, the Angell standing at the golden Altar of incense, his humanitie,*

tie, to receiue in the cenſor of grace, our prayers. Theſe and ſuch other treacheries againſt all the Byble, firſt brought the third part of ſunne, moone and ſtarres to be darkened in the third part; but ſoone, Chriſt the true ſun, and all ayer, *for brightneſſe of Scripture.* And by theſe degrees, *Man of ſinne became able,* as nowe 600. yeares wee finde, to ſtirre haile and fire mixed with blood, in the earth: miſſing wholy of Religion: and not as Turkes by ignorance, but by couetous malice.

A crie expounding the firſt trumpets warning of fire and blood, by ſcholars made a mountaine of fire caſt into the ſea; by the ſtar falling from his place: a burning torch, falling into the waters of ſcipture: and making them bitter; to darkening the third part of profeſſion of Chriſtianitie.

Iohn ſaw an Angell flying in the middes of the heauen, ſaying, Wo, wo, wo, to them that dwell in the earth, from the voyces of the trumpet of the three Angels whoſe trumpet ſhall be heard.

In the open Church, companies of godly were martyred, for reſiſting the Locuſts, deceyuing of the world; nowe leaving the zeale that *Epheſus* once had, and the firſt Doctores in *Italy*; and following *Smirnean* Iewes hæreſie, in apiſh renuing Leuitiques, inflat Atheiſme of altar, cope, linen, prieſt, ſacrifice: reuiuing *Pergamus* Balamites, who for wealth and wantonneſſe bred Monaſteries, ioyned to *Nunries*: when *Thyatirean Iezabels*, are with *Baals* Prieſts, ſetting vp a newe *Sardian* dead wealth, in profane riches; and contemning *Philadelphias* true loue, to ſaue ſoules: But reuiuing *Laodiceas* falling to the manner of the world, neither hoat in true zeale, nor cold, as open contemners, but Chananean hypocrites.

To this end the *Popes* clergie is deſcribed in a plaine painting forth of them: and of their warres for *Ieruſalem* at yeeres 1100. Next are all the Turkes warres handled alone: next reuiuing of the Goſpell againſt both; vntill the end of the world: before which tyme neither Turke nor *Pope* ſhall fall. They flatter themſelues that write otherwiſe. But as the *Antiochi* who reigned about 300. yer. after 150. were ſo weake, that they ſtood by the *Romans* courteſie: & ſo *Lagida* in the tutelage of Rome; till the ſet yeere of Chriſt his firſt comming; ſo though the *Pope* bee weakned in many places, *Italy* ſhall remaine a continuall plague: that ſhall appeare in the ſeuenth Trumpet. But now let vs conſider the firſt Trumpet.

CHAP. IX.

The 5. Trumpet ſounding out the Popes cleerly.

The fift Angell ſounded the trumpet: and I ſaw a ſtarre fall from heauen, and the key of the deepe, of the Pitt, was giuen him: and there came a ſmoke out of the deepe: and the ſun and ayer were darkened by the ſmoke that came out of the pitt.

THE haters of the *Papes* turned to *Popes*, from *fathers* to *Diuels*; to be the wicked (Iſai 11.) *Romylus*. (in learned Ionathan from Cittim: *Ieroms Italy*, Nu. 24. *Onkelos* & *Iarchi*, *Romans*.) They be for this commune place, the fift Trumpet in order of handling, but in an explication of the firſt in tenor of matter. The ſtarre fallē from heauen was in the third trumpet: the meſſinger of the cōgregation fallen from the kingdom of heauen; & Dan. 2. Mat. 3. in Chriſt: and by *Kimchi* vpon *Hoſea* 4. Key is power of gouernement (in ſoules caſe) Iſai. 22. Mat. 16. Apo. 2. The deepe is darkeneſſe,

Gen. 1. 2.

Gen. 1. 2. in *Zohar* cõparing visible with inuisible, darkenesse bringing to *Gehenna*; euen as the commanding of light to shine out of darkenesse, is compared with shewing Christ to our soules. As *Rattes, suo indicio pereunt.* Terent. so heere the *Pope*; and all that beare his *keyes*. *Keyes* heere be damned; but not such *keyes* as haue Gods warrant. 2. Cor. 4. 6

Whence the Pope chalengeth Keyes.

Nothing is more commune, nor euer seene more impudent, thẽ the *Popes* chalinging of *Keyes*; from Mat. 16. first saying *that Peter is there the Rock.* 1. All holy will hold him therin *Abaddon, & Apollyon, autor of destruction.* For the Son of man Dan. 7. *Christ the holy of all holinesse*, Daniel 9. *The son of God* Psal. 2. calleth himselfe the *Rock* from Deut. 32. translated in the 70. God *six tymes in one chapter*: and the *Rock* was Christ, 1. Cor. 10. & there is no *Rocke but the Eternall*, in Psal. 18. and *Rock* is κτιςὴς *Creator*: & *S. Peter* chap. 4. vseth that terme for God onely, teaching *Papes* not to be babes, nor *Popes* but to know how he vnderstood the wordes of Christ. yet the *Pope* will make *Peter* to take Gods name: & to be the chiefe of the Apostles; and to haue power in new sort, to binde and loose sinns: as though all that truly teach Christ, do not the same, though they know it not. But the first teachers *of the son*, *Ps. 2.* were to haue the first commencement of Doctorshipp, in Thalmud knowen speach: And all kinges, who should read the Law & preach, as *Salomon* did all his life, are the true *Papæ* and *Episcopi*: One appointed man should be the sergeãt of the Church: to looke to businesse speciall: But all that gouerned should be & are called *Episcopi*, as well as hee: & should be as well learned. *God* is *Episcopus*; Iob. 20. *Pakid* any of charge; Maymo. in Hagigah. 1. Tim. 3.

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as *Eleazar*, is *Episcopus*, communely in the 70. *Iudas* office was *Episcope*. *Antigonus* in *Diodo.* was like to be *Episcopus* of all *Asia*. And when the Greeke *Papæ* would be *Episcopi* alone, they were neuer quiet. They had beene stronger, if all learned had beene *Episcopi* with them; as at *Zurick* now one ruleth none: but is chiefe sergeant for teaching & sacraments: but accountable as any other, for cariage. But *Pope Romane* thus goeth on, to teach: that *Peter* came to *Rome*, that he left keyes to one: and he to successores, that they be the *Rock, to sitt in the Temple of God as God*; to make men sweare, otherwise then any of Gods people euer heard: to allow Priests after our *Lords* death: to reiect the Ebrew and Greeke *Gods* gift: and to accept a Latin deadly falty translation, Exod. 12. Act. 7. & 13. to deny that the Bible which God gaue is extãt, to vse Latin in Landes of other Languages: to giue the people no vse free in it: But 9. of 10. commun. And Pater noster as to parrats: and with the last verse stollen away; the verse from Dan. 7. shewing all *Kingdom, Power, and Glory*, giuen to Christ. So the summe of faith they had, in Latin as Parrats: & in the maine pointe; for the soules going vp to the Father, a going downe to hell, with beliefe that the fathers till then were there. Before I reckon more Popish, that is diuelish, points: I wil heere shew how Iewes haue disgraced our Gospel by the wicked translation. *Descended to Hell*; by barbarous wresting of Latin from the true vse in *Tullies* dayes.

A digression to shew a scandal laid to Iewes.

Izhak Ben Arama saith: *Behold the string vpon which the law of Christians hangeth; is this, the famously knowen; that for the sin of Adam, the first death of the soule entred vpon all ages:*

and

and they fell all, fathers and ſonnes, firſt and later, Prophets and holy into the ſorrowes of Gehenna, vntill Chriſt went and redeemed them. Theſe be ſtrictly his wordes vpon Leui. 26. where Moſes expreſly telleth, that *the Godly ſhould goe hence to Gods Tabernacle:* and Saint Paul 2. Corint. 5. tranſlateth him in a moſt heauenly and comfortable ſort; and telled expreſly of *Abraham* and the commended, that *they deſired an heauenly Citie, and God prepared it for them: although they were not perfected in this world with manifeſtation of the Goſpell.* Some Greekes miſtaking S. Paul, held *Limbum:* and wreſted Greek from old vſe to that: as *Baſill* vpon Pſalm. 49. Yet he ſpake well vpon Pſal. 15. As *Maymoni*, tract. pœnite. *That, all holy went hence to Gods Tabernacle:* and *Chriſoſtome*, though he ſaid Chriſt opened *Paradiſe* to the thiefe, ſaith *vpon 2. Corint. Hom. 6. Thus, Lazarus was poore: and verie poore, and he was rich that paſſed by him, lying in the gate: now whether entred into the Kingdom; and ioyed in the boſome of Abraham?* Herein *Chriſoſtom* is very ſound, and laid no trap for the Iewes. *Athanaſius, Cyrill, Theodorite,* and others vpon the Pſalmes, and many in *Theophilact* vpon Luk. 23. And he vpon Iohan in this; *I goe to the Father:* and very many in *Photius* library: and *Hegeſsippus* vpon the *Maccabees:* yet *Romes* aduancing Latin to aboliſh knowledge of the Greek Teſtament, cauſed old *Chryſologus* to ſay: that *Abraham* was in *Gehenna*; till Chriſt went thither, and the 3. day brought him out. So the Iew had caught the Latin company, enemy to all the Bible for happineſſe & Redemption: that Iewes and *Philoſophers* could ſpeak of Emperors cauſes better then they. Thus for 9. cõmun in ſtead of 10. for the Lords prayer maimed, and turned to *Battus* infinite repetition, againſt the Law. Eccleſ. 5. that our words before GOD ſhould be few: and their beliefe ſtayned in the

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maine, sheweth how they of *Rome* taught the people, *that would not receyue the lone of the trueth*, but became a great deepe sea of darknesse: that *Sun & ayer; Christ the sun of righteousnesse, and the scripture by which light commeth to our eyes, were darkned:* by a smok of hæresies, marring in their Masse, al religion. The Iewes though faithlesse, yet they doe search most narrowly, and profitable, the speach and story of the law: and shew vs Christ in all whom they cannot see: But *Romulus man of sinn setting forth him selfe as if he were God*, in his Masse booke, darkneth sunne and ayer: in steed of seruing God alone, that is, praying to God alone; as our Lord (Mat. 6.) repeated his Law: *when ye pray, pray to your Father which is heauen. Maymony* sheweth, vpon what Command. prayer dependeth, (otherwise prayer were sin) saith in his treatise for prayer; *That all the Fathers expounded the Law for seruice, to be prayer*: And *Menachem* saith, God forbid, that any should pray, but vnto *God only:* euen as Psal. 50. *Pray vnto me, in the day of trouble, & I will heare thee, so thou shalt honour me.* No holy in all the Bible, the ayer to see Christ, did euer pray to any Angell, but the *Eternall Son*, nor euer to any man departed. Therefore *Romylides liturgie* in praying to infinite millions of creatures, hath infinite sinnes.

Of the Locustes, *most liuely describing the* Popes subiects, *to make him* King of Locustes: *distinguished from all other policies that be, or euer were in the world.*

Locusts came out of the smoke: and the hoat vapours of *Lybia* bred cloudes of *Locustes:* which by South windes flee to *Sardinia, Silicie, Spaine* and *Italie*, as others in *Ioels* dayes to *Iudea*: that in one night the slow-bellies deuoure whole valleies

leies of tender Corne: where it would grow otherwise 100. fold. This a *Sardinian* man tolde my selfe; & merchants manie, as past doubt; that exorcistes by Satans helpe were invited to helpe the matter. Now the millions of Monkes and Friers, and such as deuoure other mens labours, void of all actions for political vse, are so fitly compared with these, that we may say, God in the Creation made *locuste* to abound in *Lybia*: to shew in time the *locusts* bred by *Rome*, which would crucifie the King of glorie: and should deuoure the fruites of such as had no loue to the trueth; but would *Honor the Citie, that would kill the Lord of glory*: that was a greater sinn then the deuouring of all the fieldes in the world. 1. Cor. 2.

A distinction of these locusts from the proper locusts *in* Ioel: *that these be as* scorpions.

These had power as the scorpions in *Italie*, which sleepe vnder euery stone; that no common weale could be healed of their sting, but such as make their blood pay for it, and by them selues be healed.

A further illustration, of distinction from naturall Locusts *&* Scorpions.

These locusts *might not strike the blades of the earth, nor anie greene thing, or coleworts, nor any plant, but onely the men, that had not the seale of God in the forehead*, professing openly that *Christ is the Angell of Couenant*: and his Humanitie the golden Altar: and his Mediation the Censer, to receiue the prayer of them, *who by the aboundance of the grace of the gift of Iustice, looke to reigne by Christ Iesus.*

A further distinction how their sting is not of naturall scorpions, *but of spirituall.*

These kill not, but torment men fiue moneths: with a torment

ment as it were of ſcorpions: Heare the reader muſt marke *corporation ſpeaches*; that the whole ſtate is termed by one man. So doth *Moſes* ſpeake to *Iſrael*, for many thouſandes of yeeres, in ſpeach, as though all were to the preſent men: ſo *Ezekiel* ſpeaketh of the King of *Tyrus*, then liuing: as hee was (for a King) in *Salomons* and *Chyrams* day: *Salomon* had *Chyrams* daughter, and he was a Proſelite; and by his charges, *Chyram* the workeman, wrought *Salomons* braſſe workes: & ſo the king was of *Eden garden*: ſo, heere, men of long deſcents bee ſtonge; and not only for a particular age. And as *ſcorpions* in *locuſts* haue no more tyme to hurt: but hide themſelues in winter: as *Nahum* telleth: *ſo theſe locuſts hide themſelues: when ſharp weather of policie commeth.* The Church ſpend neere 1000. yeeres (good *Abbates* as *Bernard* & others full many in *Flaccius Illyricus* and *Antilogiâ Papæ*, and ſuch) telling the *Dæmones* or *Popoi*, of their dealings: and Princes reſonablie matched them ſo long: but *Satan* was let looſe, after 1000. yeeres. That *Popes* deceiued Princes to ſpend their ſtrength 200. yeeres, as Gods enemies, to bring the land curſed for euer, into glory; to make God a liar: ſo Princes being weakned, *Dæmones Popoi*, by ſtrange forgerie of *Conſtantinus* gift, became ſtrong. *Conſtantinus* ſonnes, knew no ſuch matter, nor *Iulian* that ſcoffed all that he could forge againſt his Vncle; nor *Sozimus*, as bad as *Iulian*: nor any Grecian. Yet the *Popoi Dæmones* will haue their owne teſtimonie; for Empires giuen, without States conſent. Thus the *Papæ* or *reuerend Father*, that would be a king, by his locuſts beggers the wealth of all Countreyes.

Of the Scorpiones ſtinges.

1. Iohn. 3. 1. *Popoi Dæmones* taught to deny this: *that ſo God loued the world, that he gaue his onely ſonne, to the end, that whoſoeuer beliene*

belieue on him, ſhould not periſh, but haue life euerlaſting.

2. As the ſerpent deceyued *Eue*, ſo the *Pope* hauing the *throne of the ſerpent*, deceyued many mindes from that playneſſe which is in Chriſt: and ſo ſtong their heartes, as they (Iob. 3.) who deſire the graue: and digge for it more then for treaſures. 2.

3. And whereas, this is only the work of God, wherein a Chriſtian is diſtinguiſhed from Ciuill ſcribes, to belieue in him whom God hath ſent: the Pope teacheth, not to reſt in this. 3.

4. He teacheth *truſt in wicked workes*, in giuing Landes to *Locuſtes*, to auoid Purgatorie, vnknowen to Greekes: and to hate the Bible as auctor of hæreſie: & to pray to Creaturs: to be ſure for that only, if no more ſinne were, to periſh for euer. And he teacheth, that men ſhould doubt of their ſaluation. So his Locuſtes haue the ſtinges of Scorpions. 4.

Of the Locuſts ſtrength and auctoritie.

When by their forged Purgatorie, and much begging, *the Locuſts* had gotten the fatt of all Countreyes: thē they were *horſes prepared to warres:* that they ſett Kings to warre, as they would. And though they would ſeeme to haue no ſecular Power: yet their dealinges ſhewed they *ware crowns like gold:* being in face *as priuate men: of womans haire*, in keeping in Cloiſters; *yet haue they teeth of Lions to deuoure all*: and *habergions of yron to defende them ſelues*: and *the noiſe of their winges*, the proper noiſe of Chariots of horſes, running to warres. So Babell: and Antio. Daniel 7.

Their falſe teachers that ſpeake lies, *bee the tayles*: and they ſting and kindle warres: *and they torment fiue monethes*, leſſe then halfe the tyme of the Goſpells continuance. Iſai 9.

Of the Locusts King.

A King is a chiefe perſon in a policy, bent all to the good of that ſtate: ſo the *Buyſhop of Rome* got all bent to him. And challengeth to be King of Kings: & by his owne mouth he is condemned. His policy ruleth through all ſtates: Kinges he will excommunicate. *Thal. ieruſa. recordeth that Kinges ſhould not be excommunicated; But in Ieroboams cauſe.* The *Synedrion* the Biſhops of the ſtate, would in high offenſe, tell the King thus: *keepe your houſe: and ſalue your honour.* And the pelting preachers that will be teaching ſtates, what they ſhould doe, otherwiſe then for the ſumme of ſaluation, haue a barbarous ſpice of *Pope* pride: & ruynate ſtates. Thirtie yer. ſtudy ſhould a meſſinger of the aſſembly haue, to read ſcriptures with due conference: and to be a learned orator, to ſpeake for cõmune matters. Now an yeere or two in a common place book, will make a bold Crier: the curſe of the world: & an *Archbuiſhop* to haue the keies of deep darkneſſe, *if money can buy a ſhop.* this hath the depht of papiſtri. *Iethro* Exod. 18. By ciuill witt telleth *Moſes* what Law GOD planted in all mens hearts: that Biſhops in all charges, muſt be of skill. *If Biſhops* of Kinges armies muſt learne of *Phormio*, how to pitch a field: riuers will ſoone flow with blood. *As pope made haile and fire mixed with blood:* dayly after a thouſand yeeres.

Of Oathes.

Kinges trie men by witneſſes: and *Dauid* forced none to ſweare againſt any: *the hid thinges were left to God.* And by this law, vpon 2. or 3. witneſſes, euery matter ſhall ſtand: the *Talmudiques* as logicall as others, cõdemned not men, vpon their owne confeſſion: as experience telleth dayly, that many forlorne,

lorne, take vpon them matters of others: in *Ireland*, a poore man; in *Walter Essex dayes*, for a swall supper, tooke vpon him to be hanged, for other mens harme: it was perceiued: & his cõfession was not taken. And vsually men once condemned, take other mens guiltinesse vpon them. *Man of sin*, wil charge the *Duke* of *Buckingham*, to tell whether he euer affected the Kingdome; and then tell it; and kill him: A policy patched from *Popois Demonijs* doth this; against the law of linsey-wolsey. They who follow him, are like vnto him; & all who Buy shops to his Lawes.

Of the Popes aduancing learning.

Papistes bragge, how the pope brought Ebrew and Greek to vs: and so deserueth thankes. This doing is a Kings worke: and all kinges are shameless, if this be true: Grecia gaue Greekes, written ouer the world; and Iewes *Talmudiques:* & Bomberbe a merchant vndone by Popes enuie; printed the best Ebrew: so this speach is from Satan; as his kingdome.

Of Popes blindenesse, in Ebrew easiest matters.

Paul disputeth in his whole epistle, to the Heb. for the Doctrine of Law & Gospel: that perfectiõ of doctrin was in the Gospell: & the Iewes be forelorne, which grant not that. *The Popes in the depth of Satans blindenesse, would make Saint Paull an Atheist:* against Leui. 26. and himselfe, 2. Cor. 5. *And for Abraham, Isaack, and Iacob, who went hence to the heauenly City:* & they make him say, the fathers had not perfect ioy: til Christ tooke them frõ Limbo. *Arias in Arcano sermone, in infernus*, & Lacus: would make the holy Apostle to crosse Moses & the Gospel; & to sett *Isaac Ben Arama*, as I touched, vpõ the Popes treason, to disgrace the Gospel. I do marueile that he wrote so: so learned

ned a man: to misse so grossly. I thinke he was forced to suffer it to passe vnder his name. *This can a King of Locusts doe.* Some Grecians stammered at *S. Paules* wordes; *as Basill vpon Psal. 49.* But vpon Psal. 15. & 73. hee called himselfe backe: and so did *Chrysostome*, and the sway of Greekes, agree with *Moses*. Leuit. 6. and with the New. Test. and *Talmudiques*, that the faithfull went hence to perfect ioy.

How blindlie the Papists wrest Ieroms wordes: that the Iewes read not the 3. first Chap. of Genesis; till they were 30. yeres old.

Ieromes Epistle to *Paulinus*, telleth that the Hebrews read not the beginning & ending of *Ezekiel*, & the beginning of Geneses till 30. yeeres of age: *Maymonie* in *Morek Nebuchim*, vpon *Ezekiel*: saith of him the same. But the terme, *daraſh legere*, is to read as Doctores, not as children read: Children read *Genesis* from 7. yeer old: But vnder 30. hardly will any comment, well vpon Gen. 1. 2. 3. *Papists* turne this to simple reading: He must be a blind king, that would haue the Bible to be so hated.

Of the Popes *names.*

Hee hath a name in *Ebrew* ABADDON: from *Num.* 24. THE ROMAN SHAL AFFLICT *ASSVR* AND *EBER:* AND HE TENDETH TO DESTRVCTION. The whole bent of the Pope is to destructon: his whole policie: and his Masse: his Idolls; and his rules of faith. *Zurick* takes a short course: to leaue the Ciuill officer all gouernement: and to Scholar Bishopps only to looke to learning. This much they should add: for education of wealthie: that both Testam for Greeke and Ebrew, in Thalmudique ciuill law should be knowen perfectly before 30. By 15. it might be

be reaſonable: well by 20. exceeding wel by 30. This I would ſhew to a Prince of zeale: that would vrge ſtudie: But ſlow ſcholars, ſhall not be troubled with aduertiſement. Plantines Bible, the Popes worke, hath offred much helpe: A Kinges bent; if ſome had not hindered, had done much in another ſort: that in one moneth, the New Teſtament might be learned, euen by Talmudique maner: calling all to Moſes 613. lawes; and they in few yer. and both tongues, by the Apoſtles dictionary. No time will euer cleere either, by our ſtale wandring courſe: and vnlearned flaũting ſermons: far from holy Ebrewers manner, as farr from all reaſon; that one ſcholar ſhould teach all, matters of Experience, in an houre or more. If they drew ſtil all the Law to Chriſt; that by the Goſpell, we are perfected, it were learned. But the commõ ſort, ſhall giue an heauy accompt for many idle wordes; ſpeakers and allowers.

Of the Popes Greeke name.

APOLLYON, that is, *Deſtroyer*: is the Popes Greeke name: Becauſe all his policy tendeth to eternall deſtruction. The Bible till of late he litle ſuffred in the originall: and yet, in the head of all; he fighteth againſt all for Hebrew: in Gen. 3. HE SHALL BRVSE THY HEAD all the millions of Hebrewes, to each man ſay, HE. And Iohn expoundeth all of CHRIST: that HE ſhould deſtroy the workes of the Diuel: ſo ſaith Onkelos, HE ſhal, &c. And ſo the Arabiq. Sadaias: And ſo the 70. and all Greekes vpon it: Yet the *Popes tranſlation hath ſhee*; againſt thriſe the maſculine gendre, in Ebrew: & all Ebrew kinde, that euer were: to bring Mary into Chriſt his honor, to deſtroy the Bible, & the world: So, whereas it is a ſin moſt high, to crucifie Chriſt againe: and to make him an open ſhame: the Crucifix through all popery, 1. Iohn. 3.

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ſheweth heere, that he is *Apollyon*. *Pilate* knew as *Mary* that Chriſt was crucified; But that holpe nothing. But he could not conſider the L. of glorie crucified. *And the Crucifix cannot expreſſe that:* but leaueth only a baſe obiect. Heerein hee is an *Apollyon*; and ſo in all Pointes.

A digreſsion to our Prayer booke, made from the Popes.

Our prayer booke was made when Papiſts were the more in Parliament: and allowed by our ſide for mens infirmitie, as Luc. 3. alloweth *Cainã* a ſonnẽ to *Arphaxad*. And *Acts.* 7. ſoules 75. for 70. And as S. *Paul* allowed circumciſion, for *Timothie*: But *Chriſt* ſhould profit the Galathiãs nothing, if they ſimply did it allow. *The whole booke is bent to the Popes veine: & if there were nothing falſe in wordes, the frame draweth hate with it.* For weakneſſe in other, I would allow it; vntill I could perſuade to better: But ſeeing prayer is our ſeruice to God: the Lords prayer, and his Pſalmes learnedly choſen, for all occaſions, ſhould ſerue the turne. Tobie, is a fable and pẽned full of lies of purpoſe: that the reader ſhould hold it no better. Yet becauſe Antiquitie ſaw ſome vſe in the fable, ours ſuffered it, till better light came. When ſimple put a Parliament in truſt, the Parliaments ouerſights ſhould be no plague to the ſimple. Al who feare God, will ſtick only to his word: & vrge no more. I haue taught moſt vnthankfull Buyſhopps, the Creedes article, that ſoules go vp, not downe: and the holy, to heauen, not to hell. Archbi. Whitgift yeelded by Mr Geoffrey King: and knew that I cared not for voices of men, ſure to periſh if they ſtood to their error. And thirteen year. agoe, I knew not of an other liuing, of my minde; but I was ſure I could make them worthy of *Ioakims* buriall: that durſt burne my writing: and *Anathema Maran Atha*, while they liued, and for euer. Spedily the beſt ouer Chriſtendome flocked to my minde; although

ſome

ſome of *Geneua, Marpurg, Hanaw*, for rancour, deny all helpes for their owne victorie; & make them ſelues enimies to God, and al good men, *to make a Gehennean torment*, of a going to the moſt happy dead, in *Abrahams boſome*. The learned Fath. L. T. *Winton* hath cleared this cauſe, & ſhewed that neither *Weſtminſter* nor *Rhodanus Alpin*, through-flowen towne, ſhould binde men to their witts. Our ſpeach *to God*, is our only cõfort *in this world*, and they who will hinder vs from the beſt in this kinde, ſhall haue their *portion with profane, in weeping & gnaſhing of teeth*. Since the King came to England, the Realme might haue had the Bible well tranſlated 5. yeares agoe, with euery mans freedom to ſpeak for the beſt: & a table for pſalmes; for all the ordinarie yeare; & all particular occaſions: and for reading; Law, with Prophets, Goſpel, & Epiſtles: and both Vniuerſities, by this day ready in both Teſtaments. But they had rather rent one another, thẽ haue the peace of God to guard their tongues, in the eloquence of Gods worde. But now let vs returne to our Popes.

Of Antichriſt, his Chaldy name.

Ionathan Ben Vziel, a rare Ebrew *Doctor*, elder then *S. Pauls Gamaliel*, expoũdeth *Iſaich. xi. When he ſaith Chriſt ſhal conſume the wicked with the ſpirit of his mouth*: He ſheweth what wicked, euen wicked *RHOMILVS*; he knew that *Balaam* made but *Eaſt, Aſſur*: & *Weſt, Cittim Grecia, & Grecia Maior Italy, to afflict the holy*, & therfore ſpeaketh vpon a moſt ſure groũd, that that wicked was *Rhomilus. Arias Monta.* knew that heere, he brake the Popes neck; if he came forth truly, vnder the Popes grant: & therfore leaueth out the word ארמילום *Romylus*. And what be our *Papæ of Croydon & other Parochies*, that could neuer ſpie this dealing. If the K. Roial vow, to the Bibles honor had not bin hindred by Biſhops, the *Ebrew with Maſſorit, & the Caldy* in true

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true copie, had been ſeene by this day in work. But whē *Biſhopps* croſſing, hindereth the workman, what can the Kinges money doe; when the dogges neither eat hay, nor ſuffer the oxe: yet heere the old Prouerbe taketh place, *Mendacem memorem eſſe oportet. Boderianus*, the fellow-laborer, in his *Chaldie* dictionarie, he not priuie to the guile citeth the Chaldi perfect: But ſpelleth it ſubtilly: not *Romylus*, which *Ionathan* expreſſed moſt learnedly to any *Rabbin*, but he ſpelleth it *Armilus*: to make nothing of it; but, *Antichriſt*, or *Antideus*, or by ſome *Gog*, or *Magog*. But *Gamaliels* ſcholar, who to the Hebrewes, paſſeth in Talmudiques, all Ebrewes; that none but by Talmudikes helpe ſhall euer vnderſtand him, ſpeciallie in *Melchitzedeke*, liuing ſtill as *God*, whom he deſcribeth in office, euen as they who in ſtorie knew to be SEM: this *Talmudique* of *Salem*; Orator of *Tarſus*, borne to be *Abba*: *Abba*, *Papa*, for *Rome*; as *Peter*, for *Babell*, Pſal. 87. He expoūdeth *Iſai xi.* and *Ionathan* moſt ſoundly: *that when the preſent gouernour ſhould be taken away* (העצר is any gouernour, that reſtrayneth others, ὁ κατέχων) then, *man of ſinne ſhould come.* And although, God ſtill plagued Rome, by *Alaricus*, *Genſericus*, *Thodoricus*, and *Totilas*, ſpecially: yet the Papæ ſtill begged land, and tooke Imperiall name, as *Pontifex* in *Sozimus*: and by wealth ouermatched *Conſtantinus Popes:* that whē no puniſhment made Rome humble; but would haue there, the Empire againe ſet vp; and cared not for the trueth: ſpirite of deceit ſhould worke, to their deſtruction; that *would not receyue the loue of the trueth*, to ſaluation. SO THENCE, WAS THE REBELLION TO ARISE: MAN OF SIN; APOLLYON, SONNE OF PERDITION; ENIMIE; LAVLESSE; KING OF LOCVSTS; THE NEW ANTIOCHVS, EXALTING HIM SELFE ABOVE

2. Theſ. 2.

ABOVE ALL THAT IS CALLED GOD: AND NOT SETTING THE IDOLL OF IVPITER OLIMPIVS IN THE TEMPLE: BVT VAVNTING HIMSELFE, AS IF HE WERE GOD: to expound ſcriptures; to looſe or faſten ſin: to ſett vp or depoſe States. And to haue a people of his owne frame: and to burne the true Temple of God.

The Epilogue, for the deſcription of the Pope.

Fiue Trumpets deſcribed the Popes greatneſſe, how it grew to be a kingdome of Locuſts; able to ſting and to ouerrule in warres: his laſt miſchiefes are tolde firſt, how in his high power he bringeth haile of troubles, & fire mixed with blood: *when he is made a mountaine of Empire caſt into the ſea:* from a ſtarre or Doctor of the Church, falling into Idolls worſhip: and ſoone darkening a third part of the chiefeſt; & in quicke proceſſe, a ſmoke of blindneſſe, darkeneth Sonne, and Sunne, and Scripture: that the Pope is to mightie to bee ouerthrowen. As when he ſent Princes to warre for Ieruſalem, and to ſpend all their ſtrength there: ſince now 600. yeres his might is high. Now follow three poinctes: Machmads inuaſions: and martyrs fight: and laſtly Chriſtians Policies, in warre; his match.

Of Machumed *or* Machmad, *or* Moamed, *in* Piel, Hiphil & Hophall, *the participles three are vſed in Arabique & Rabbins.*

The voice of Chriſt from his owne mediatiõ, biddeth the godly, as hauing power, like the Angells, Dan. 4. ouer *Nabuchadnezar*, tell *Machumediſts*, that God will frõ the Eaſt ſend

them great ſucceſſe, with the Popes ſupremacy, *Machmad* began: and ſoone turned away all the Contreyes of *Daniels* Image, to ſhake of the Weſt yoke, hated of old vnder Greeks; and ſtill reſiſting and rebelling. Of their comming vp, and ſpoiling of *Spaine* and *Italy*: And ioyning with *Turkes*; I ſpake in concent of Scripture. *Euphrates* was the old place of fight for the Romans, as to *M. Craſſus* army, and the *Parthians*. Old ſtories giue credite to prophecie: their armies are infinite; and horſe many; with ſucceſſe, and lions boldneſſe: to threaten ruine to all that yeeld not: as they haue deſtroyed all ancient townes: *Fire, blew ſmoke, and brimſton*; meane that: Machmad his ſonnets of victories, the falſe prophet maketh a taile of Lions boldneſſe. Men in the Eaſt, worſhip the *Diuel*: *Idols*, in the Weſt, liued by theft in *Arabia*; abounded in witches in *Lybia*, and in *Europe*. Hence, GOD ſett vp *Machmad*, to be a plague: yet men cannot repent.

CHAP. X.

How Chriſt *helpeth his Church, by ruling* warre *&* guile: *not to paſſe boundes: which notably appeared in our* Albion: *for the* Spanniſh nauy 1588. *And in thoſe* home-bred Diuels, *in the* Gunpowder plott 1605. *both ſtirred vp, by the* Dragon, *and falſe* prophet.

Of Angell.

CHRIST is an Angell, the Glory of the Father, *his Character*, Exod. chap. 23. Eb. chap. 1. ſo Chap. 8. MIGHTIE, Iſa. 9. and there in the 70. the Angell of great Counſell.

Com-

Comming downe from heauen, Esai 64.

Oh that thou wouldst breake the heauens: wouldst come downe that the Mountaines might melt at thy presence; as fire burneth fewell, and maketh waters boile: the people would melt at thy præsence; when thou commest downe; the Mountaines would melt at thy præsence, Isai.64. So heere Christ comming downe: the Mountaine of *Rome* and *Turke* melteth.

Of the Cloude, Isai.19.

Behold the Eternall, rideth vpon a swift cloude: and shall come into Egipt: and the Idols of Egipt shall quake at his presence; and the heart of Egipt shall melt within him; This Ancient speach, Iohn expoundeth for spirituall Egipt, chap.xi. and her Idols cap. 9. So when Israel commeth from Egipt; God one day, went before them in a Cloude, &c.

And the Rainebow was about his head.

The Rainebow is Genes.9. 13. a token that the deluge shall not drowne the world againe: and Isai 54. *Thus GOD speaketh: This is vnto me as the waters of Noah. For as I haue sworne that the waters of Noë, should no more goe ouer the earth: So I haue sworne, that I will not be angrie with thee, nor rebuke thee; the reason is in the vers.5. For the Eternall would become a housband, to vs Gentiles: and he would defend, as vers.17.* In this place compared with Chap.12. where the Dragon casteth out waters, to sinke the Church: this Rainebow drieth vp those waters.

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Of the face, like the Sunne.

When Daniel was taught the fulneſſe of *Chriſt*, by the Angel *Gabriel*, Dan. 9. in Chap. 10. he ſeeth his face as lightning: as the Doctrine was: ſo *Saint Steuen* handling the ſame matter, matter moſt cleare; had his face like the face of an Angell, Actor. 7. So Chriſt, Apoc. 1. had his face like the Sun in his greateſt brightneſſe. That place telleth who this Angel is.

Of the feete, like a pillar of fire.

When the Angell of the Lord went before Iſraell, hee remoued and ſtood behinde them: and ſo did the pillar of fire: which went before them; and remoued and ſtood behinde them: and came betweene the Campe of the Ægyptians, & the campe of Iſraell. So heere *CHRIST*, will ſtande betwixt *Romes Egypt*, and his Church.

Of the litle Booke opened.

The ſumme of the Bible is ſhort: *How of Gods eternall counſell, the world was made for man: Becauſe the ſonne of GOD by whom he made the world, woud be a man, to giue life to them that reſted in this wiſedome.* And the ſtory of 4000. yer. to Ieruſalems fall, by Rome hath no more: and all ſhould gladly heare of this, all their life: and ſee CHRIST his bright face ſtill to this ſumme. The booke is open, and eaſie to be vnderſtood: This ſumme I prefixed to Eccleſiaſtes: for ſuch as will not ſitt in the ſeat of the ſcornefull. This Booke is oppoſite to Idoles: that can teach nothing but baſeneſſe of the King of glory; & crucifie him againe: *and make him an open ſpectacle.* The firſt cru-

crucifying of Christ, cost Rome one vtter destruction: that Rome standeth not where it stood. And the Crucifying of him againe, hath sent millions to eternall destruction. *The litle booke open in the hand of Christ, commanded no making of such crucifix:* and it cõmandeth to doe no more, then is commanded: They wander wickedly, from the mothers wombe, that will aduenture their eternall state, vpon mans inuentions, which all know, may be spared.

Of the right foote, set vpon the sea: and the left, vpon the Land.

Waters, or sea signifie warre *toyles*: *Land*, quieter profaneness: CHRIST, Dan. 12. stood ouer the waters of *sharp swift Tygris*, and lift vp his right hande and his left hande; & sware by him that liued for euer; what tyme should be for Antiochus rage: so heere he telleth for *Turke* and *Pope*; that when the 7. Trumpet hath his blastes ended, the world shall end. Antiochi lost all, by the first comming of CHRIST: and the Pope shall wast, vntill the second comming: and till then keepe some stroke.

Of the litle Bookes eating.

The voyce, like a trumpets, chap. 1. and 4. biddeth gracious Iohn goe, & take the litle booke from the hand of CHRIST: so he asketh Christ for it: and he biddeth him take it, & eat it. And telleth, that it will be sweete in the mouth; for studie: but bitter in the belly, for them that shall heare of it: as the rowle that *Ezechiel* aete, it told the Idolatrous *Ierusalem* of a fall, which hastened vpon them. So Iohn by his booke,

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ſweet for Gods Counſell, is bitter for them which ſhall digeſt it: when he preacheth now to manie people, nations, & tongues, and Kinges.

The roaring of the Lion, and ſeauen thunders,
ſhall be handled at the laſt woe.

CHAP. XI.

And a reed was giuen mee, like vnto a Rod, and the Angell ſtood by, ſaying; Come, and meaſure the Temple of God; and the Altar; and them that worſhip in it: But the Court which is within the Temple, caſt out, and meaſure it not, for it is giuen to the Heathen.

Eph.3.16 17.18.19. THE eating of the booke, and meaſuring of theſe matters, be of one tenor: when the ſoule is full of the Goſpell, it muſt ſhew Chriſt to bee the Temple; and all 1.Cor.5. heigth and depth; length and bredth of wiſedome to bee therein conteyned: *in that God would dwell in* CHRIST, *to reconcile the world vnto him ſelfe.* And in his death vpon the Croſſe he is the Altar; and he ſacrificed him ſelfe, being as *Melchitzedek*, whom Saint Paul, as former Talmudiques in deſcription maketh a figure of the eternall wight. He as *Aharon, went through the veile of his fleſh, into the holy, from the Altar of the Croſſe*, and performed all meaſures of juſtice. That is heere taught by meaſure (with a line) of Temple and Altar; Matters viſible, were to expreſſe the inuiſible. So Chriſt telIohn.2. leth, that he is the Temple, ſaying: Deſtroy this Temple; and I will build it againe, in three dayes.

This

This Law; *Ye shall reuerence my Tabernacle*. Leuit.chap. 19. 30. and 26. 2. Commaunded to reuerence infinitly, the Tabernacle of Christ. And Ben Arama, noteth truely, vppon Exod.Port. 52. That God soone did cast off Moses Tabernacle, and Salomons Temple, to shew that he would rest in the Tabernacle or temple of Christ. Now the Iewes, to make Christ *Aharon*, and *Melchitzedek*, make this death, that Christ said; *Destroy this Temple, and in three dayes I will build it vp againe. The highest grace for life*, the slaues of Sathan turne to death: whereupon, they were neither forgiuen in this world, nor in the world to come. Profane states bee commonly forgiuen in this world; as the Epicure Luc.chap. 16. though in the world of soules, they parch for euer: but the Iewes sinning against the light of the holy Spirite; and grace of saluation, perish openly in this world: surer of eternal woe, in Haides, the world of soules; in which *Abraham* in *Haides*, in the kingdome of heauen, will tell them: that they are not his sonnes. For he (in Izhak receiued from death,) saw the resurrection of Christ, and reioyced. But the Iewes gaue money, to Souldiours; to haue the resurrection of CHRIST denied. Heb.9. and.10.

Of measuring the faithfull.

The Curtaines in Moses Tabernacle, were made fitt for the number: and the number of men aged twentie, and aboue, was thus: the sonnes of —— But when it pleased the Lord to make the Gentiles his people, saith Esai: Make larger Curtaines, Chap. 54.2.

REVBEN

REVBEN.	1.	46500.		
Simeon	2.	59300.	151450.	SOVTH
Gad.	3.	45650.		
IEHVDAH	4.	74600.		
Iſſachar.	5.	54400.	186400.	EAST
Zabulon	6.	57400.		
EPHRAIM	7.	40500.		
Manaſſes.	8.	32200.	108100.	WEST
Beniamin.	9.	35400.		
DAN	10.	62700.		
Aſer.	11.	41500.	157600.	NORTH
Nephtaly.	12.	53400.		

Summa totalis 603550.

Thus God in Num. 1. and 2. twiſe reckoned his choſen; of the xii. tribes, beſides Leui. And the Curtains were fitted to ſuch a number. So heere Iohns Doctrine ſhall teach a certaine number: ſuch as God hath choſen; and no more: the other will folow the God of this world. *A man by mans witt, might maruaile why Princes, would ſuffer ſuch a deceiuer as the Pope, to ſtand one yeere; his doctrine being altogether againſt all light:* and each Prince being able to caſt him from his territories. But God hath choſen a few only, and none can come to Chriſt, vnleſſe the Father draw him.

1. Cor. 14. 22.

Of the Court within the Temple, to be caſt out; in condemnation of Iudaiſme.

Maymonides, in Bethabechica; or treatiſe of the Temple; about 430. yeer. agoe, wrote how the Iewes yet look for returne to Ieruſalem: and to haue a temple like *Ezekiels*, or *Salomons*. For *Ezekiels* Saint Peter telleth Chap. 1. 2. Epiſt.

That

That euery Prophecie, is not to be expounded properly: becauſe the holy men of God ſpake, as they were caried by the ſpirit of God. Now Dan. 9. telleth, that the Iewes Temple ſhould be vtterly deſtroyed; and all ſacrifice ended: So by Daniell they ſhould know, that the *Meſsias* ſhould be the building wherein God would delite: as the very Iew *Izhak Ben Arama* noted aboue, in Port. 52. Iohn preuenteth Iudaiſme in ſhewing that this Temple hath no Leuites court to ſacrifice; nor ſeparation for Iſraell. But all be heere kings and ſacrificers, and their Court reacheth ouer all the Citie. And old Iudaiſme is now profaneneſſe. Heb. 10. 5. 6. 7. 8. 9.

A digreſsion, to compare the old Temple, or Tabernacle, with the ſpirituall.

The Temple of *Salomon* imitateth *Moſes Tabernacle: and all Ieruſalem within the walles*; the ſpace within Iſraels curtaines: as the Thalmud noteth. *Chriſt is the Temple*, Ioh. 3. *High ſacrificer*, Heb. 3. *who went through the vaile of his fleſh, by his own blood into the Holy. He is the Arke: golden within and without: and conteyning the Law grauen in him. And all growen into Chriſt, ſhould haue the Law in their heart: and looke for the crowne of the Law.*

In the outer Tabernacle or Temple, were the Candleſtick of gold, lightned with beaten pure oile, by the high ſacrificer: and the table of xij. loues ſet openly: & that had crowne worke: and the Altar of incenſe, couered with golde. The Candleſticke, the golden people: beaten pure oile; the ſpirit of grace, that commeth by afflictions; the kindler, CHRIST him ſelfe: Shem Tob; the Iew commeth in words thus farr; though he knew not *God to be in Chriſt*. The Table, expreſſeth the gouernor, who prouideth bread for the xij. Tribes, the 2. Cor. 5. 9

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xij. monethes: And that paines findeth a crowne. So King *Ioseph* feeding *Israell*, held the xij. Tribes in his *Beryll*, on *Aharons* shoulders. King *Moses*, King *Iesus*, King *Samuel*, King *David*, and King *Salomon*, ware the Crowne for this Table. The Altar of incense was proper to *Aharons* sonnes; high Sacrificers, and lower; as Zacharie of Abia, the eighth, of 24. courses. This worke had his crowne. *Now Christ is our Angell only, to stande at the golden Altar, that our prayer as incense may come before God.* In the court, an altar was of sacrificing; where daylie sacrifice, & the Pascha of flocke beast, Kidd or Lambe, *a duetie to all; and voluntarie* Pascha of Oxe, and Ram voluntarie, and of two dayes feast, Ioh. 18. were killed, & had their fatt brent on the altar, and blood shed at the foote of the altar: where pypes conueied it away. Christ is our Lambe, Oxe, and Altar: and when he ended sacrifice, he gaue bread and wine, which his Disciples did eate and drinke (in tast like other bread and wine) to be his body and blood, for our soules. *Symbolon, Typus, Antitypus, Icon*, in Greekes: who durst not looke for a knot in a bulrush.

Of the holy Synagogues.

The Synagogues sauing in 48. Leuites townes, vsually were of *Israel* & no *Leuite:* and they were Bishopps all the Ancient learned, & one, Sergeant of the cōgregation, he read the Law: and the Archbishop requested the other in estieme, to speak to the Law; how all tended to *MESSIAS*. So a sabbath dayes iourney, would draw all the Law vnto Christ. And all were holden wicked who being of wealth, brought not vp their children frō 7. year. in the law. Their cōmentaries to this day in peecemeales, agree with the marrow of the New Testam. *Abben Ezra* is wōderful, *Dan.* 9. speaking better for our maine battel, thē any of ours. Where he saith, *the 70. seauens, are from the*

the beginning of Daniels prayer, vnto the ſealing of Meſsias, the holy of holy. Our Acadamiques might be aſhamed, that a Iew in Rhodes now 500. year. ago, ſpake better thē they for our Goſpel. *Zohar* on *Gen.* 1. *Elohim*, in theſe words, *Let vs make man; may be likened to a father, & a mother of the work. The father ſaith, what wilt thou make man? he will rebell: and an ill ſonne will be the ſorrow of his mother: then the Mother ſaith, his rebellio̅ be vpon me. This matter is deepe for a Iew to ſpeak,* The ſame ſaith vpon Gen. 49. *IAH*, is in Shiloh. And vpō Gen. 3. *By the ſerpent, Chriſt ſhall be kild, and many of Iſrael with him.* And a rare ſaying, *of God Redemer in a Iubilie*, I graued in a braſſen abridgment of the Bibles concent; from Zohar, vpon Leu 25. *In the Iubilie yere, God dwelling in our tabernacle wil be remiſsion, Redemption, and ending of Sabbath to Iſrael.* fol. 53. Col. None of ours of old ſaw Iubilies, fitted to our Lords death: the Iewes knew it muſt be ſo. Ours ſcoffe it being ſhewed: & after that be highly extolled. S. *Paul* deſcribing *Sem*, in the perſon of *Melchitzedeck*, to be as God, hath *Rabbins* phraſes: yet extāt in *Zohar*, for his warrant; that he held the man, and perſon as they did. And for all that epiſtle, *Rabbins* ſpeak the ſame that he doth. And *Rabbins* haue bin a bridle to keepe *Daniel* ſound; *that only holy Iewes, bee the afflicted in him; and when the image afflicting holy Iewes ended, thē Meſsias ſhould be borne in Bethlechem.* They might haue taught vs the right meaning of *Daniel.* So, for ending the houſe of *Salomon in Iechonias, Ialkut* bringeth Gods oth: & *Maimoni* in poenit. Gods decree: & ſo *Barbinel* & *Kimchi* and *Iarchi* vpon *Ier.* 22 and vniuerſally they conclude, that the firſt Adam, the firſt day fell: So the firſt day Chriſt is called heire of all. In this ſorte the Biſhopps of the Synagogues, taught as learnedly as any of Leuie.

Of the Synedrion.

Thal. Ieruſalemy in *Sanedrin* ſheweth, that the *Sanedrin*

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of 70. might be all of Israel, without any one of *Leui*. And that the high sacrificer was not of the *Sanedrin* : but as another if he were rarely learned, and sage. And for all faltes he was iudged and punished as another: and that often they were so simple, that the councill taught them their duety on expiation day. *The high sacrificer might be excommunicated, but the King might not, but in Ieroboams case.* Where *Mallachi* telleth, they should aske the Law at Leui, that is; because they were alway at the Temple: and bound to be learned. But *Samuel* of *Korah*, and *Daniel* of *Iudah*, were not inferior to any.

Of Athean imitation of Aharon.

It was death for any of *Israel*, to meddle with *Aharons* office. *Samuel* of *Korah*, and *Elias*, *whose tribe is vncertaine, had Gods dispensation.* Otherwise they had neuer sacrificed. And nothing about the Temple might be in Israels houses; no building like the Temple, arke, candlesticke, table of bread, Altars, or Leuites attire: yet the father of Rome, will counterfaite: he will haue a Candlesticke, Cope, Linen garments, precious stones, mitre, girdle Priest, sacrifice, Altar : Sathan taught him so, to dally with Gods Law. Greeke fathers began the name *Priest and high Priest*, to be fitted to their Doctores, but in the end the gangrene crept to harme vnspeakable: that Satan by Turke and Pope ruled the world.

How Bishops were made in Israel.

Maymony, in *Sanedrin* sheweth how the *Bishops* of the *Sanedrin* made a D. to teach the people: that they called him *Muphla*,

Mnphla, wonderous learned, and held him so, first: then some of the *Sanedrin* laid their handes vpon him and said; *Rabbi*, take thou auctority to teach, *what is bound, and what is loose*. Our Lord vseth that speach in making his *Apostles Bishopps*: in giuing them auctority to teach what is loose, and what is bound. But *Iscariot*, let another take his Bishoprike, the rest were faithfull Bishops. Mat. 16. Psal. 109. Act. 1.

Of excommunication.

In King *Moses* tyme, and other Kings, Ciuill punishments were vsed: but when heathen ruled: then the congregation could doe no more but remoue the party from the compa-nie: by open voice in their Ciuill court: *Kehelah* in *Adams* tongue: *Ecclesia* in *Iauans*. Any of the seniors might excom-municate; but if the excommunicated complayned of in-iurie; the *Sanedrin* examined the cause, and vpon iniury they excommunicated the excommunicater.

A iust; but strange doctrine.

Thal. Ierusal. in *Illu Megallechim*, writeth of a *Rabbin*, who fell into an haunt of Iewe thieues. They took his mony from him: he pronoūced the Anathema for them: they returned the curse vpon himselfe; that amazed him: and comming home, he asked *Rabbies* whether he were in danger of curse: doubtlesse, said they: a money matter, where Lawes be open, giueth no Anathema: so the false Anathema, returned sound vpon thy selfe. On this he went to the thieues haunt: and confessed sinne, that for money he gaue them to Satan: and requested absolution, then said the thieues, absolue vs & wee will: they agreed to both. There a woman commeth by a scholmaister,

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ſcholmaiſter, beating a boy cruelly; & ſaith, thou art *Anathema*; the ſcholmaiſter asked a *Rabbi*, whether that could binde him frō the Synagogue the ordinary time; A mounth doubtleſſe, ſaid the *Rabbi*: not the perſon, but the matter, giueth the authoritie; go and confeſſe thy fault to the woman, and thou art free, and ſo he did. Thus reaſon, not politique authoritie giueth the force; and the Law, 1. Cor. 16. *If any loue not the L. Ieſus Chriſt, let him be anathema Maran atha* The Pope the greateſt murderer & Idolater in the world, he will be excommunicating Princes. They ſhould returne the curſe vpon his owne head, and leaue God iudge: & others may deale alike with al of the Pops keies: *and God will make knowen who he his*: ſo *Moſes* vſed *Pharoh*; ſo *Elias* vſed the ſoldiers; ſo *Eliſeus* vſed the 42. of *Bethel*; ſo *Ieremie* vſed *Ieruſalem*; ſo S. *Paul* vſed *Alexander*, ſo the martyrs heere deale with the king of Locuſtes.

A digreſsion to expound the terme Biſhop.

Much ſtrife is for the Biſhop of Rome, and for others. The manifold ſenſe of the terme muſt be opened to end the ſtrife. In Iob, *EL, the Almighty God*, is tranſlated *Epiſcopus*. A looker to mans dealing. In the Law *PAKID*, a man of charge, as *Eleazar*, or the biſhop of the armie, is trāſlated *Epiſcopus*. *Iudas* had *Epiſcopon*, as I mentioned afore: therefore the Apoſtles were *Epiſcopi*: in S. *Paul*, 1. *Tim.* the terme *Epiſcopus* is tranſlated in Arabique *Zeken*, a ſenior, & that is the right meaning. *Policarpus* the meſſinger of the congregation of *Smyrna*, is in Greeks *Epiſcopus*. And ſo the great teachers: ſo *Caluin* was, and *Beza* in *Geneua* was Biſhop: or yet *Archbiſhop*, though they tooke other names, as high Paſtor, is vſually the ciuill Gouernor, and for Moſes that is vſed; he was *Meparnes* to Iſrael 40. year, that is *Feeder*. So Biſhop is a terme, for Lawfull calling, and commenda-

mẽdable: if learning & tender care of people be to it: Otherwise *Ananias* shalbe excommunicated of S. Paul as a painted wall.

And they shall tread downe the holy Citie,
two and fouretie monethes.

Heere, by Citie, is meant folke, as Ebr. 12. *the Citie of the liuing God, the heauẽly Ierusalem*, so in this chap. where the tenth parte of the Citie falleth, people, not wall is meant. So when the Citie is called spiritually *Sodoma*, and *Egipt*, *& where Christ was crucified*: People of Religiõ most lothsome, to chast truth: and of tyrãny murtherous, and the People by whom Christ was crucified; as *Tiberius* the Emperor; *Pilate*, his Deputie, Cẽturion, and the soldiers. So the holy Citie signifieth here the heauenly *Ierusalem*. עם people is once translated by the 70. πόλις Citie.

Of the xlij. Monethes.

Elias staid raine 42. monethes, when he was fretted by wicked *Israel*: & *Antiochus* the wicked trode downe *Ierusalem* 42. moneths; as I shewed vpon *Daniel*. And our *Lord* preached 42. moneths: or 3. yer. & a halfe; or dayes 1260. or a tyme, two tymes and an halfe. *Eusebius*, & many after him, haue shewed that: Old *Beda*, and *Beroald* and others. Heere by tyme, the manners from a like tyme is meant: the persequuting Pharisees manners; reuiued by the Pope. And no certaine tyme; for Chap. 12. all rage of the Serpent is but dayes 1260. And againe the profane Cæsares rage, which endured 300. yeares is termed but 42. moneths.

And I will grant the two witnesses of mine that they shall prophecy
dayes 1260. clothed in sackcloth: these be the two olives, & the
2. Candlesticks, which stand before the Lord of the whole earth.

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The terme two, meaneth a ſufficient number, according to the Law phraſe: *In the mouth of two or three witneſſes, ſhall euery matter ſtand.* Nine and fourtie thouſand and moo, who came from Babilon, are the two oliues that ſtood before the Lord of the whole earth: and the two witneſſes heere be as much. Therefore by two, may whole ſtates, and many millions be ſignified.

Zach. 4.

Of Prophecying.

Prophecying, is taken for expounding Moyſes by ages following, when the ſumme of Religion is ſhewed, how later ages would follow it, or leaue it: all falſehood falleth. So whē *Cittim*, Num. 24. is compared with Daniell xj. to know the nation: and with Iſai xj. and the Goſpell for the crucifiers of Chriſt: and 2. Theſſ. 2 and withall the Apoc. this prophecying reuealeth the beaſt, that commeth out of the earth, the king of Locuſtes: how as the profane Cæſars, had all their diuinitie from the vncleane ſpirite; ſo hath the Pope all his: to make a ſpirituall moſt vncleane large commune weale: His Idolatrie matcheth the profane Cæſars: & he making Saints & Archangels, to pray to; and a third world of Purgatorie, & merittes, not to reſt in CHRIST; and forbidding ſtudie in the holy Bible, and mixing the *Apocrypha*, moſt fooliſh and wicked fables, as Toby and the 2. *Maca.* with the moſt holy Ebrew Bible, matcheth or ouermatcheth all the Cæſars profaneneſſe. Therfore he cannot abide expounding of Moſes, when he cannot abide the reading of him.

Of the Decalogue.

The holy Iewes honored the *Decalogue*, or *Tenne ſayings*, grauen

grauen by God in two great ſtones, with ſuch high & heauenly reuerence, that, becauſe it cõteyned the ſumme of Diuinitie; they reduced all Moſes vnto it: and as the *Decalogue* had letters 613. ſo they reduced all the Commaundements, that could be gathered out of Moſes vnto 613. And reduce to them all that can be ſpoken in Diuinitie. And the Prophets, and our holy *New Teſtament* goeth no further.

Of the Popes theft.

The Pope ſtole from the people this Law: *Thou ſhalt not make vnto thy ſelfe any grauen Image, &c.* A Citie in Iſraell that had ſcraped but one letter from the tables number, had been deſtroyed. And of with infinite wickedneſſe, then muſt we holde the *Popes and Popiſtes to be*, that ſo dare contemne the grauen tables of all the frame of Moſes Law, contriued into the two tables number of lettes, for lawes 613. which is by the Popes theft, brought out of frame. And all muſt bee holden wicked, that wiſh not his vncleane ſpirited commune weale deſtroyed.

Groundes which all ſhould know, that ſoundly prophecie, or expound Scripture.

First, a Doctor ſhould be a grammarian, for both Teſtaments; to know the text ſound: and the meaning plaine.

2. The *Maſſoreth* defendeth euery letter, in the Law or old Teſtament: that no modeſt witt would wrangle.

3. A worke called *the Glorie of Iſraell*, ſpeaketh ſagely; that the forme of letters which we haue now, were not inuented by *Ezra*, but were in the two tables, and vowells & accents,

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as we haue them now. The holy Ghoſt hath giuen a double reading, a text reading and a word in the margine, to expoũd the text: which very often ſtandeth vpon like letters, as ה & ח, ר & ד, ד & ו, ו & י. Now they who feigne letters, late inuented by the forme which we haue now, ouerthrow the authoritie of the double reading: and ſo of all.

4. *Piſiſtratus*, Tyrant of *Athens*, was elder then *Ezra*: hee parted *Homer* into *Alpha*, *Beta*, *&c.* the *Illiad.* into 24. letters names: and ſo *Odyſſea*. Hence it appeareth, that the Greeke letters names be elder then *Ezra*. Moreouer, they are from the Hebrew: *Aleph*, *Beth*, *&c.* and ſo later then they. And the Ebrew names bee after the forme, in ו ח ד ג ב. Therfore theſe formes were very ancient: and all of Gods wiſedome at the firſt. Moreouer in Noēs familie, like letters ר ד, gaue double names: *Dodamin and Rhodamin*: *Diphath & Riphath*: and many ſuch, doth *Dauid Kimchi* note, vpon the firſt of the Chronicles. And when the ſeptuagint tranſlated by old dim copies, like letters, gaue them oftē occaſion to leaue the exact ebrew, & ד turned to ך Abbak 70. & Act. 13. ב turned to ך Amos 5. Lxxij. & Act. 7. Ædom turned to Adam, Amos 9. Act. 15. a Prophecier wil trouble him ſelf, if he know not theſe grounds.

5. The Alphabets order is celebrated of Gods wiſedom, often; ſometimes neerly perfect, ſomtimes wholy perfect; ſomtimes with a verſe more: ſometyme with parentheſis in the middes, as Pſal. 37. 34. 25. 111. 112. 119. 145. Pro. 31. Ier. 1. 2. 3. 4. This ſheweth the order to be old. Beſides, the order is conſonant to the forme and lines, as they depend one vpon another ב. ג. ד. ה. ו. ח. ſo the frame muſt be as old as the order.

Of Arias

Of Arias Montanus worke; of diuers readings.

I noted 848. double readings: both holy. *Kimchi, præf. to Ios.* thought the text corrupt, in Babell: & amended after the returne in *Ezraes* dayes. *Rob. St. præf.* to the new Testa. folowed that: and *Arias Montanus*; at him I marueile: & more at *Kimchi*, who in particulars giueth sounde reasons of the double readings. And *Pagninus* abridgment, refuseth *Arias* his mind: And *Elias Leui.* præfa. to *Massoreth*, in Mos. soundly defendeth both readings: and still the text is the subtiler; as of curiositie, and not of negligence; and the margin, an helpe for the simple.

Of Lindanus, quareling with the text, and one Erostratus.

Lindanus labored to breake the authoritie of Scripture; slandering the text, as corrupted: and namely, *Caari* for *Caaru*, Psal. 22. was brought of him. *Iohn Izhak* the Iew paid him. And *Arias Montanus* paid *Erostratus*. All Doctors should bee readie in that: to defend their ground; whereupon all their doctrine must stande.

Of Law, vowelled and vnvowelled.

The Law Copies were some vowelled, and accented: the commune vnvowelled and vnaccented: because the tongue may by vse be read, reasonablie without them; but in doubtes, to small certeintie. *Rabbi Iacob*, the bringer of the Massoreth into a Dictionarie forme, with notes, sheweth that *Moses* gaue vowells: but the people had few vowell'd copies: till *Ezra* made them commune: and *Aben Ezra* saith well.

He that set the vowells and accentes, was a perfect wise man: for He neuer missed of the best sense. But the 70. translated by vnvowelled; that they might hide their minde: when dull heathen would quarrell with trueth.

Of the 70. differing: thirtie sixe hundred of yeares from the strickt Ebrew.

Many blaspheme Gods worde by the 70. differing from it, Gen. 5. and 11. *in opusculis Patrum*, one worke blameth the Ebrew: and all Grecia still followed the 70. so *Arabia*, so *Abyssini*, so *Muscouia*. The text Gen. 5. saith; *Adam liued 130. yeares, and begat Seth, and liued afterwards* 800. The Lxx. *Adam* liued 230. yeres, and begate *Seth*, and liued after that but 700. Our notes not well set, 1603. haue this note; Adam liued 230. yeares, and begate *Seth*, wherein Moses omitted 100. yea. &c. This note dasheth all Moses authoritie, if he were not true in his narration. S. *Augustine* could not tell the reason of the difference, *Ciuit. Dei*. I haue shewed it in Concent. Scrip. & Melchitzedeke; though my recompense hath beene, but vngratefull scophing of vncleane spirites. DD. that know not a *letter*, *vowell*, or *accent*, what authoritie they haue from God: such vncleane spirites are good helpes for the king of Locustes; when they hinder the grounds of all prophecying.

Of Perfection in Scripture.

The text hath perfect Diuinitie. *The holy in all their ages knew the Trinitie: and that Christ would be made man, of a woman; according to our kinde, as of Mary, of Ely, of Adam.* Heere Anabaptistes and Lutheranes, are in an heauie case. All the holy knew

knew that mans ſoule returneth in death preſently to God: to receyue the Aboundance of grace of the gift of Iuſtice in Chriſt, and ioy vnder Gods throne: or Anger for their ſin, and contempt of *Gods* loue in *Chriſt*, before Gods angrie face, Leuit. 26. Apoc. 14. The ancients liued by the law grauen in all hearts: ſome few they had, deliuered, tokens of redemption. But for all life, the heart lawes ſerued, Ier. 31. Rom. 2. Iob telleth what ſtore of lawes, hearts helde. *Moſes* for an whole great nation gaue law written: but the moſt bent to Leui: & imperfect without the Goſpell. Iob and the Apoſtles haue no Lawes, but ſuch as wiſe heathen, all would commend.

Authores for tongue.

Chriſtians may paſſe in Ebrew, very rare Ebrewes: becauſe the Apoſtles tranſlate much in ſpeciall elegancie. Beſides, they allow very much in the 70. What they handle not, ancient Hebrewes make plaine. And they who will expound Ebrew beyonde this warrant, as ſome doe, for *Hell place*, and *Hell torment, in life*, do not well.

Prayer is our ſeruice of God.
Maymoni in prayer from all Rab.

God forbid that any ſhould pray but to God. *Menachem* vpon Gen. and Deut. 6. Mat. 4. and 6. neuer any holy prayed to a Created Angell, or man. Men the beſt, had great faultes; as Abraham long worſhipped creatures; *Philo and Maym.* in Idoll *Bechaia*, ſheweth exceedeth ſinne of his, for *Sarah*, for which his poſteritie ſmarted in Egypt.

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Of the New Testament.

The soundnesse of text, & playnenesse in foure Dialects, I handled in our Lordes familie; against which booke I hope none will raue, but for *Ioakims* buriall.

Conclusion.

Poperie hath no defence, by any sound groundes of studie; not to any one article.

Blasphemous groundes of Popistrie.

1. That they say, the Scripture is corrupt in text. The *Massoreth*, or Dictionarie for euery letter, prick and accent. checketh that for the old Testament. And the new Testamẽt can none blame, but to his shame; as I haue shewed Princes in Latin.

2. That they say, the scripture is doubtfull; no booke was euer penned so certeine for Lawes meaning: *Visions, Allegories,* bring no new rules; as *Ezekiel* and Cantica. The New Testament hath not one phrase, but the easiest to learned Iewes: not one from the beginning to the end.

3. That they say, the scripture is imperfect, they might as well say, God made not the world perfect: *But the Pope can make moe Creatures, and better: as Archangelles, and Purgatories, and soules departed, to vnderstand our heartes:* and bold to teach God whom he should pitie: and to make Mary commaund Christ. Satan in his owne person, durst neuer be so bold.

That the Popes iudgmẽt must stãd

4. They plead from the Law of *Sanedrin*; where a man must stand to their iudgement. The *Sanedrin* might be without any Leuit, as Ierusalemy noteth: though the Law speak of that, which most vsually falleth out: that Leui should bee

readie

readie in his owne profession: But Esay saith to them, who was so blind? and *Mallachi* speaketh to the same effect: & the Leuites whole condemnation of holy Ieremie, where one of Israel cleared him. But the Pope his Cardinalls, & Archbuishops, haue no more to do with Leui: then apes to stand for men.

5. The *Pope* maketh a spiritualtie, & a Clergie: to tie learning to them. *Dauid* had his warriers, the best learned in *Moyses:* that by foresight of *Christ* thence; one frighted 1000. and kill'd 800. And in Babel; Iuda in *Daniel, Ananias, Azarias,* and *Misael* before *Ezechiel* of Leui came thither, were the glorie of men.

Heb. 11. By faith the se turned to flight, the armies of the aliens

6. All wealthy should be brought vp in the Bible, in frame of art, to know it throughly: what lawes it hath; what disputations are vpon those Lawes; what stories: and how the sentences of *Iob, Dauid,* and *Salomon* comment vpon the stories. All our nation might haue seene this plaine, if wicked had not hindred: by their spirituall keyes. And in Popes proceeding they make him knowne to be wicked.

7. By Gods Law, *Ecclesia, the Sanedrin* court, should rule in all matters. And old *Wicklife, in Walsingham,* did hit the naile vpon the head, saying: *That if the Commune Lawes of England might take place, the Pope should haue no more to do with vs: then any other.* Yet frō Satan he will rule all: and make *Ecclesia* to be not ciuill courts: but his courtes. Our commune Lawes præmune that sagely. and the lawlesse resist God.

8. The *Pope* from *Rome* will rule; and the Rome-free-borne-Apostle; *after he taught the Thessalonians of Pope, from Rome: giueth a charge to the Romans, to keepe euery soule in obedience to the ciuill gouernement:* and by Ciuill gouernement, S. Paul escaped from death by Scribes traditions.

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How yong men learned in liberall artes, might be rarely exquisite, in the greeke new Testament.

GOD perfect in wisedome, knew that the Iewes would marueile why the New Testament should be all in Greeke, and not any whitt in Ebrew. Therefore to shew it Gods worke; against whom none may plead, he maketh one little booke exceed for varietie and elegancie of wordes: aboue 4600. chosen wordes. Thus the booke might be made easie.

1. The wordes should be all in a table: that all might read them quicklie.

2. *Appellatiues, and propre*, should be sett in their colours.

3. For *Appellatiues*, all *Attique* and eloquent Speaches of them; (as Rom. 12. 3. Paul passeth all *Athenes*) these should all come in their families.

4. Next, many thousand frō the 70. with Ebrew to them: and in how many God followeth the 70. departing from the Ebrew. This would carrie the Reader through all the old Testament.

Mat. 12. Maymo. pœnit. Apoc. 1. Maymo. Beidh. Apo. 20. Isai 22. Vzielides

5. *Thalmudique* speaches be plentie, and easie to a *Rabbin:* as, *Forgiuenesse neither in this world, nor in the world to come: and girded about the brest: second death:* and such: these most trouble Greekes, and would be easiest handled, in their veines: and they be very many.

6. Sometimes the Apostles mende the 70. or speake more eloquently: as in *Iaspis* Apoc. 21. vers. 19. it is *Beniamins* stone, after the Ebrew. Exod. 28. But vers. xj. the *Carbuncle*, Isai 54. So *Sardonix* for *Zabulon*, and *Chrysophrase* for *Nephtaly*, are the *Apostle Iohns*, passing in Greeke skill. And ἀπαύγασμα τῆς δόξης, Eb. 1. 3. from Isai. 4. Tzemach Lecabod, and χαρακτὴρ τῆς ὑποστάσεως. From Exod. 23. שמי בקרבו these S. Paul bringeth.

bringeth. All this kinde ſettled together; would bring light and delight, to all godly learned.

Of propre names.

Many propre names be taken from the old Teſtament: wherein the 70. is communely folowed. *Sarra,* will try a ſcholar, and *Phanuel:* from the margine reading: and *Ionanan,* Luc. 3. and the names from *Iſraell* in *Egypt,* being full many: ſhew they knew *Ptolomies Egypt* ſhould fall: many cōteyne, Pſal. 89. as *Zorobabelida,* Mat. 1. many other ſpeciall ſtories; chiefly Townes full many, call to *Seleucida* and *Lagida:* as *Antiochia, Seleucia, Philadelphia,* & ſuch. Many are cleared by *Thalm. Ieruſalemy,* as *Lazar,* for *Eleazar:* and *Alphai* for *Chalphai* a.ſ. in the fathers ſtead: and ſuch. The Greeke and Latin in one familie; *Alexander* and *Rufus,* ſhew that the *Thalmud* lieth, bringing *Ieſus our Lord* his dayes to the *Maccabees* tymes. The name *Marck* and *Paul,* and all the Latin termes ſhew, that, vnder the Romans Chriſt was on earth.

Epilogue.

Thus when euery word ſhould be handled alone: and wordes toſſed in diſputatiō handled alone: the whole booke would be ſoone eaten: and millions would be able to Prophecie: and to defend the faith, againſt the *Beaſt that commeth out of the pitt, of Sathans deepeneſſe:* & to make Seniorie of true Biſhopps: that vnlearned pſeudo-piſcopi, ſhould no longer pine better learned in priſon: ſage and learned be lawfull *Epiſcopi,* beſtowing reuenues aright: but nobles ought, and lower gentrie to be the beſt learned, and to keepe all in ſage

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dealing. So the King of Locuſtes would ſoone looſe his crowne. *The 2. oliue trees in Zacharie, which poure oile into the golden Candleſtick, are they, who not by might, but by Gods ſpirit, as they vnder Aggei and Zachary built the Temple.* The chiefe ruler was holden as anointed: ſo King *Ioſias*, though none but the firſt of the houſe, as *Dauid*, or in ſtirre as *Salomon* for *Adonias*: and *Ioaſh* for *Athalia*, & *Ioachaz* for elder *Ioakim*, were annointed. The high ſacrificer was of courſe: ſo both ſtates were vnder the two oliues: and whē all be ſacrificers, Apo. 1. Then the gouernor that prouideth for bread, and they who labor in word, are the two oliues; that giue matter of light, to the golden Candleſtick. Clothed in ſackcloth: in ſadneſſe of their minde: conſidering how the gold is darkened.

The reſtorers of the Goſpell, be as Elias.

> *And if any man will hurt them, fire commeth out of their mouthes, and eateth vp their enimies: yea, if any man will hurt them, ſo he muſt be killed. Theſe haue power to ſhut vp the heauens, that raine, raine not in the dayes of their prophecying*

Heere, the kingdome of the beaſt ariſing from the darke pitt, is cloſſelie compared with Iſraell, in Achabs dayes: when Baal was worſhipped by ſo many falſe prophetes. And Elias knewe none but him ſelfe, left of true religion in Iſraell: and the Altars, which GOD tolerated extraordinarie, were all broken downe. The Papiſtes damne themſelues mightilie, when they caſt in our teeth: *That our companie had not open policie ſtill. Sigibertus complayneth, that at* 1200, *England admitted not the Popes ſupremacie*: So hee anſwereth Papiſtes. And ſtill our commune Lawes made it treaſon,

1. King. 19. 10.

treaſon, to appeale vnto the Pope: and holy *Wickliffe* condemned him as freelie as any in our tymes: *Wickliffe*, that ſet ouer the Bible into Engliſh: *Wickliffe*, that taught how the cõmune Lawes would vtterly fall the Pope: *Wickliffe*, whoſe *Bible many yet haue: the Copiers of which ſhew, where the Church of God was.* Such had the ſpirit of Elias, which called for fire from heauen into *Bohemia*, and *Prage*, and *Saxonie*, to burne much of Rome: as Elias called fire from heauen to burne two Captaines, and two fifties: ſo *Eliſeus* called fire from Hazael, that brent vp Iſraell; And *Iohn Baptiſt*, called for fire from heauen, that brent vp all Herodes houſe. And as *Elias* ſtaide raine three yeares and an half, ſo *Eliſeus* ſpirit, brought famine to *Samaria:* and the Chriſtians in *Claudius* dayes: and the martyrs by the black horſe, bring corne to be weighed as ſpice, for dearth: ſo ſtill God ſendeth famine for his martyrs.

The Martyrs be as Moſes.

Theſe haue power to turne the waters into blood: and to ſtrike the earth with any plague, ſo often as they will. „ „

This ſheweth Rome to be a new Egypt: ſtill rebelling againſt Moſes, and therefore hath plagues to the ſame effect.

1. Egypt had *waters* turned to blood: ſo Rome, chap. 11. and 16.

2. Egypt ſwarmed with *frogges*: ſo Rome, chap. 16.

4. Egypt was plagued with *ſerpents*; and all ſauage: ſo the Locuſtes had tailes like *ſcorpions*: and their plaguers had horſes with Lions mouthes: and their tailes had heads like to *ſerpentes*: and the *Cæſares* people were ſpent by the beaſtes of the earth.

Rome hath all the plagues of Ægypt but two.

5. A *plague* killed the beaſts of Egypt: ſo the *Cæſares* people, 6.

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6. *Boyles* vexed Egypt: so the marked of the beast. Apo. 16
7. *Haile* } vexed Egypt: so, Rome *haile and fire* mixed
Fire } with blood. chap. 6. and chap. 16. great haile.
8. *Locustes*, ate the fruites of Egypt: *Locustes*, strangers swarme, Apo. 9.
9. *Darkenesse*, vexed Egypt: the throne of the beast is *darkned*. Thus God compareth propre Egypt: and the king of Locustes Egypt: how they that folow Moyses Law, and Prophecie: and bid the king of Locustes grant freedome to Israel, still plague their Pharaoh.

" *And when they had ended their martyrdome, the beast which*
" *ariseth out of the deepe, shall make warre with them: and shall kill*
" *them, and their carcasses shall lie in the large Common weale:*
" *which is called spiritually, Sodoma and Egypt: where also the Lord*
" *was crucified.*

Note, how and why Rome is called Egypt & Sodom, & Babel, ch. 18. and compare the old stories of the old Test. with Rome.

For doctrine of vncleane spirites, they are termed, as a Citie brent from heauen: for many plagues, by Egypt: *for good note, a broad Citie, as Romes policie was broad and large. And for a most sure note, the Citie, policie and authoritie large: in which the Lord was crucified.* This name striketh the naile vpon the head.

Of the Citie which crucified the LORD.

Thalmud Ierusalemy noteth in *Sanedrin*, and *Maymonie*; that fouretie yeares before the destruction of *Ierusalem*; causes of life and death were taken away from Israell: so they teach, that Christ was not crucified in the policie of Ierusalem, but vnder Pontius Pilate, in the Roman policie: as the foure Euangelistes record carefullie. When the *Sanedrin* concluded to kill Christ, they brought him to Pilate: he cleared him;

yet

yet whipped him, and deliuered him to bee crucified. And the Romã ſoldiers ſhewed all wickedneſſe. 1. They brought him into the Common hall. 2. They gathered the whole band againſt him. 3. They put off his owne apparell, & put in mockage a ſcarlat robe vppon him. 4. They platted a crowne of thornes, and laid it vpon his head. 5. They kneeled in mockage, and ſaid, All haile King of the Iewes: and ſpate vpon him; & with a reed they ſtroke him on the head: and when they had ended mocking of him, they put off the robe, and put his owne clothes on him, and brought him to be crucified: and pierced his handes and his feete: and pierced his ſide with a ſpeare, and caſt lotts for his coate. *Theſe ſo great contempts from Romanes the vileſt in the world, againſt the Lord Eternall, could neuer be put vp.* But that *Rome* ſhould bee the miſerie in tyrannie, while the world ſtoode. *Pilate* kill'd him ſelfe; and the Emperours for 300. yeres were miſerable. And Rome, by many ſpoiled: and ſince Popes ſupremacie *a new Egypt*; Now as the Iewes, who betrayed Chriſt, are ſlaues ouer the earth: ſo Rome that went further, was to bee reuealed, to haue all curſes: the old ſerpents poyſon, chap. 12. *Cains* murder of Abel, chap. 13. a Deluge, chap. 12. Biting of tongues, chap. 16. conſumption as the curſed brent Cities, cha. 11. *Egypts* miſerie told aboue: *Ioſuahs* haile, cha. 16. *Siſeraes* fall at Mageddon, chap. 16. *Iezabels* miſerie from *Elias*, chap. 11. *Daniels* beaſts miſerie, chap. 13. and the *Romans* miſerie by *Pompei* and *Iulius*, Pſal. 97. handled in *Appian* fullie: and as the Pope knew more then the Cæſares, ſo his ſinnes were more ſtrong againſt the holy Ghoſt: and he ſhould be openly *Man of ſinne*, to all ſage in this world. The foure Euãgeliſtes might teach the ſimpleſt this much. That ſeeing Rome grieued Chriſt, as he complayned (Iſai 49. & Pſal. 22.)

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and felt too; moſt high griefe. Rome ſhould bee Sathans throne while this world ſtood: and all reliques of theirs a curſe.

» *And people, tribes, tongues and nations, ſhall ſee their Car-*
» *caſes three dayes and a halfe.*

So this Citie muſt meane a very large Common Weale, and Kingdome: and the two in generall may be full many thouſandes in particular. And as all the time of perſequution of the liuing, is three yeares and a halfe: the bodie is heere three dayes and a halfe.

» *And they ſhall not ſuffer their carcaſes to be put in graue.*

This plainely ſheweth the burning of Martyrs, whoſe bones and aſhes may be ſeene three dayes and a half; and are not put in graue. So good *Bucers* bones in this honor, were taken out of the graue, not to rot there; but with pure fire, to haue conſumption: as *Elias* in his fierie chariot, had his body conſumed; and our Father *Henoch*, that in his life matched the dayes of the ſunne 365. was without paine diſſolued: when God tooke his ſoule to heauen: and Moſes had not mans buriall; God prouiding ſomewhat better for the ancient: that they with out vs were more perfect, and for rare honor to their perſons, though by the doctrine of the Goſpell aboue the Law, we haue the perfecter: but no whit to ſoules ioy. But as they with ſmaller helpes paſſed vs farre, in following God: ſo their minde heere was infinitely fuller of graces, then ours: though the ioy of æternall life is æquall to all. In not ſuffering the beſt men in the world to be buried; the Citie that crucified Chriſt, is openly the throne of Satan.

And

And they that dwell on the earth, ſhall reioyce ouer them »
and be glad: and ſend giftes one to another: becauſe theſe »
two prophetes tormented the dwellers vpon the earth. »

The dwellers on the earth are the *Locuſtes*, & their friends earthly minded: and feared the companies of ſound Chriſtians; becauſe they taught Princes to hate the Popes religion, and Pride, and Wealth, & Monaſteries. The Hypocrites immitated the Iewes; who vpon the death of Amalekites Heſter. 9. kept in open Townes, the xiiij. of Adar, with ioy and banquet, and wake day, and ſending of giftes one to another. Theſe two Doctores of Diuinitie (Prophet is heere in that ſenſe) were ſuch a torment to the Papiſtes: as the firſt martyrs to the prophane Cæſares: who taught that they were not *Diui*, and had no religion but from vncleane ſpirites.

And after three dayes and an halfe, ſpirite of life from God »
entred into them: and they ſtood vpon their feete, and great »
feare fell vpon them that beheld them. »

In his Viſion of the *Lordes day*, he hath by light and darkneſſe three dayes & an halfe, reſembled vnto him: for viewing of the martyrs, from the eye-ſight, to the minde: thus we muſt turne it. When men behold the bones and aſhes of the martyrs, they hold them not dead, but paſſed from death to life: becauſe they died for honor to Gods plaine religion: teaching to honor GOD onely: and to receyue æternall life onely by his mercie in *CHRIST*, the onely *Rocke*: and to pray onely to GOD: and to haue a ſure faith in him: and to lothe all proceeding that is not agreeable to Gods holy worde; and that it hath a plaine and ſure meaning.

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The old Martyrs for theſe groundes were in honor with the Pope: theſe two armies of Doctores died in the ſame cauſe, therefore their enimies heartes muſt needes confeſſe, that they are gone to heauen: euen as if they had heard them called vp, and ſeene to aſcend as followeth.

» *And they heard a loud voice from heauen, ſaying vnto them:*
» *Come vp hither: and they went vp to heauen: and their enimies*
» *ſaw them.*

As the caſe of *Elias* was to the body, ſo the Martyrs is to the ſoule: expreſſed bodily in this viſion.

Of all ſoules paſſage at death.

It is appointed for all men once to die, and then cõmeth iudgement, Eb.9. ſo all ſoules muſt, when they leaue the bodie, *returne to God that gaue them: to iudgement for euery hid thing, good or euill*, Ecc. 12. 2. Cor. 5. ſo all aſcend, Ecc. 3. And onely the ſoules of the beaſt deſcend.

The commune place is called in Greeke Haides: and the happie part of it, is heauen to Abraham, Eb. xi. Luc. 18. And a place of burning torment to the wicked. The faithfull went hence to Gods eternall tabernacle, Leuit. 26. 2. Cor. 5. Mat. 8. Luc. 13. our Lord, Ioh. 15. and 16. Luc. 23. Eb. 9.

Of Purgatorie.

The impudencie of them which would eſtabliſh Purgatorie, is vnſpeakable. Moyſes hath not one ſyllable that way: therefore it can not be in religion. They that wrote in Iudah for the Maccabees ſtorie, make but two ſtates: as reſurrection to honor, and ſhame from Dan. 12.

S. Paul

Saint Paul professing difference from Scribes, but in the incarnation and resurrection of Christ: where they hold but Paradise and Gehenna: concludeth, that he helde no moe places for soules. Where Saint Paul handleth a commune 1. Cor. 3. place, of teachers; what doctrine will abide sound: what fire of iudgement will consume as stubble: they that hence would haue soules fier, out of this world, little regard Paul. He taught nothing but what Moses and the Prophetes taught. But no Thalmudiques, who best knew their tongue, could finde a purgatorie in thē: therefore Saint Paul taught it not.

Of the second of the Maccabees.

The second of the Maccabees, doth the Pope must re-stime, chap. 12. for sacrifice for the dead, but litle considereth the vileness of that booke. Iewes would tell him that it was Hagada; a fable made vpon phrases: as where they sacrifice, Ezr. 2. and no mention is of fire: he feigneth a most ridiculous fable, of fire hid by the sacrificers, when they were caried to Persia forsooth; not Babilon; and found by their posteritie, turned into a thicke water; which when wood and sacrifice was brought: *Nehemias* bade them annoint both with this water: and the Sunne shone, and kindled a great fire. Who would not iudge this to be a most ridiculous fable. By what witt could the sacrificers dreame of such matter, that fire could be turned into water, or by shun-shining kindled, please God. *It must be kept vnquenched*. The whole consent of Iewes in the chaine of their *Cabala* saith, *fire from heauen kindled the sacrifice*. A man would thinke the whole Nation in a sensible matter, should be of more credite then obscure *Iason* of *Cyren*.

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Moreouer *Zorobabel* of *Salathiel*; not *Nehemias* of *Chilkia*, was gouernor at the returne. But iesters vpon phrases, in *Iarchi*, make *Cyrus* and *Artax* all one; because *Cyrus* end is not recorded. So in *Iarchi* they make *Zorobabel* and *Nehemias* to be all one: for memorie of phrase: that Zorobabels remoning is not recorded. They that cannot iudge betwixt a ridiculous fable, and a sad storie, are in great darkenesse. So the fable, of *Ieremias*, hiding the Tabernacle, and the Arke and Altar of Incense in mount Choreb, is not heard of in the *Thalmud*; nor agreeable to reason. And the Law of the eternall God, not to regard Iewes fables, heere taketh place: and they bee lawlesse that breake that Law. This much for the whole booke, made one frō fiue of Iason of Cyren: that little knew Moses, or yet Ierusalems storie.

Such, the Apost. only speakes of, Tit. 1. 14. & many other places: and he writing by the spirite, could not crosse the spirit, Rom. 15. 6

Of Iudahs sacrifice.

In *Iudahs* sacrifice, the Writers speach doteth: Iudah doubted not, but that they slept in godlinesse, Chapter 12. 45. And what foole euer spake so senseleslē as this is; if hee had not hoped for the resurrection, it had beene in vaine to pray for the dead, vers. 44. Now, what sense can bee in that speach, that sacrifice *should helpe the resurrection*: The storie durst not touch any ease to the soule, for that had strouen with all Talmudiques. *Maymony* sheweth, they offred for the dead; the heir did in *Siphra* Col. 31. But no otherwise, then as paying a debt, which the predecessor should haue payed heere: And that, when they doubted not of the others saluation; but honouring him in paying that which the other should haue payde. And *Iason of Cyren* harped at such a string, but could not bring his minde about. Now the

Popes

Popes Purgatorie is holpen nothing hence: from a trifling booke, and senceleſſe ſpeach: and wreſted beyond all religion of the Iewes.

Epilogue.

As the two Prophetes were ſeene called vp into heauen in viſion: ſo all faithfull ſoules by ſcripture trueth, are to be ſeene called hence into the ioy of Chriſt.

What the Greeke Fathers thought of Purgatorie.

The Greeke Fathers ſhould bee thought to vnderſtand the Greeke Teſtament, better then Latin: and none of them could finde Purgatorie there; but grant all holy a paſſage hence to the Kinglie Palaces: ſome ſtaggered at the ſpeach Ebr. chap. xj. *They without vs were not perfected.* Saint Paul in all that heauenly Epiſtle, diſputeth of the Goſpell, perfection to the Law; and of perfection of Doctrine in this world: and he had ſhewed in the ſame Chapter, *That the Fathers deſired the heauenly Citie, & God prepared that for them:* ſo they, who denie the Fathers perfection, by S. Paul, marke him not well. *Baſill* did once, vpon Pſal. 49. but called himſelfe backe, vpon Pſal. 15. and often. And *Chryſoſtome*, who ſeemed to ſtagger, placed *Lazarus* and *Abraham* in the kingdome of heauen, 1. Corinth. homil. 6. Mat. 8. Luc. cap. 13. and the principall Diuines, in *Theophyl.* vpon Luc. chap. 23. and vpon the Pſalmes; and in Photius Librarie. *Philo* in Greekes, and *Ioſephus*, I haue cited, and Azarias, who turned into Ebrew, Philoes wordes. And the Greekes bee greatly iniuried, when *Limbus Patrum*, is faſtened vpon them.

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Hegesippus, and others that wrote the Maccabees martyrdome, doubted not but that they went hence to saluation, Dan. 12. And it had beene an infinite disgrace to our Greeke Doctores, if they could not see so much by the New Testament. Now, let vs returne to the text.

» *And at that houre there was a great earth quake, and a tenth*
» *part of the Citie fell: and there were killed by the earth quake*
» *7000. persons of men, and the rest were afraid: and gaue glo-*
» *rie to the God of heauen.*

When the Popes persequution came to ripenesse, then Princes by warres shake him off: as in Germany, Englande, Zwitzerland and Netherland. And Christ heere roareth like a Lion: and the 7. thunders tell, the thunder of his power. In Venice, he is now a mockage; and hath but Spaine to his strength: Queene Maries persequutiō, is now turned against the Pope: and his stirring Irish to rebell, vndid Ireland; And now his men the chiefest in learning, sticke litle to him: and speake to his ouerthrow, not much lesse then we doe. And now the Dukedome of *Cleaue*, will make him weake in Germanie; If Geneueans would leaue their Gehēnean torment; and our side prophecie soūdly: we should weakē him more by learning then by strength of speare: seeing the best learned of his owne side labor for vs: as *Arias Montanus* hath done in much, about *Plantines* great Bible: & the best learned Papistes reioyce to see Daniel his 7. fold comfort of *Nathans* house: and the certen yere of the Lordes supper, *to haue no more the body and blood of a Lambe, his body and blaud of Couenant: but Bread & Wine, to shew, that no more flesh & blond may bee in sacrifice.* In Ebrew, Greek & Latin: they saw Iewes request answered:

ſwered: and were very thankfull in ſpeach and letters: and ſhew that now they would ſoone caſt off the king of locuſts: if they might haue good maintenance to hold vp better truth: and liberall artes that ſerue trueths honor.

Of the third woe, and laſt Trumpet.

The ſecond woe is paſt: behold, the third woe commeth: And the ſeuenth Angell ſounded the Trumpet: and there were great voices in the heauen, ſaying; the Kingdomes of the world; are now of our God; and his Chriſt: And he ſhall reigne for euer and euer.

Where the kingdome of the beaſt *Abyſſigena*, bred from the Pit, is gone: all the Church proclame; that CHRIST will haue no more alterations; vntill he ſhew heauen to all his. So the ſpeach paſſeth to the worlds end. The Prophets communely paſſe ouer matters of cõmon ſtate: as needleſſe to be handled ſpecially: and ſtepp from one thing of plague, preſently to *Meſsiahs* kingdome: as notably in *Hoſea*, after mention *of Iſraels ſcattring*, the kingdom of *Meſsias* is ioyned. So wen *Eſay* had ſpoken of *Babels* fall, after *Sanecheribs*; then he ſteppeth thence to CHRIST his preaching, *By the voice of a crier in the wilderneſſe*. So Daniel telleth of his kingdomes, their comming vp: their vrging of Idolatrie: their chaſtiſement: their ouerthrow, omitting matters of ordinarie courſe; where the preſent age would looke to it ſelfe. So Apoca. 6. handleth the prophane *Ceſares*: and thence, omitteth the Churches fliding away, till it come to an abſolute fall. And then telleth of tyranny: and after tyrannies end; ſteppeth to the worldes end.

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The third woe, is the plague of the enimies: by Kings of good religion: continually vnto the end.

The ſumme of the Bible.

Great voices, expreſſe the voice of whole nations: and the Kingdome of *God & Chriſt*, the matter of all the Bible. *Adam* had that theme, to preach 930. yeares. *Sem the great, by S. Paul and Gamalies* likened to the eternal author of iuſtice & peace, figured this matter: and confirmed *Abraham* in this, 75. year. & reioyced in *Elam*, troden downe by *Abraham*: And all the large writings breathed by the holy Trinitie, teach no other matter but this: and puniſhments for contempt of this: and nothing ſhould be ſuffred in the Church, but to this ſumme. In the prayer which our Lord preſcribed for a cõmon forme to the whole Congregation; this conteyneth all: *Thy Kingdome come: thy will be done on earth as it is in heauen.* So when Iohn Baptiſt opened the kingdome of Chriſt: when the Leuiticall policie was to ceaſe: and all nations ſhould ſerue God by Lawes writtẽ in the heart, Rom. 2. Ier. 31. Then the kingdome of heauen is ſaid to come, when men humble themſelues to receiue the iuſtice of Chriſt; and to be clothed with the SVN. The fulneſſe of kingdome cõmeth when the holy ſoule χωρίχεται εἰς ἅδου leaueth this world, & goeth to God, and there reigneth for euer: and ſeeth the Locuſts pitt-bred, in Haides torment, fryed in fire for euer and euer. The pitt-bred beaſts had ſunne and aire much darkened: when they knew not, whether mans ſoule aſcendeth or deſcendeth: and whither the holy goeth, to heauen or to hell. This ſaying, *Catercheſtha eis haidon*, is neither more nor leſſe, *then to goe to God:*

God: when the godly, haue a light place of ioye: and the godlesse, a darke place of torment. And this exposition cutteth off at the least fifteene bad opinions, direct bad for this article: by consequents fifteene score. The Kingdome heere spoken off is termed Haides in the Creede: and wee may not put Hell for Heauen; nor descending, for going to God. Purgatorie falleth when Haides hath but two partes: Heauen and Hell; and with it all Poperie: Satan entred into many vnthankefull Caytifes: that could not suffer the holy soules going into the kingdome, to be most eloquentlie spoken in the Greeke Creede: if they descend not to Hell as our Lord did in the Creede; they shall ascend vp, and before Gods throne haue an hell for euer and euer.

And the 24. Elders, which sate on their thrones before God, fell vpon their faces; and worshipped God, saying: Wee praise thee, O Eternall, who is, and who was, and who will bee; that thou takest vpon thee, thy great power, and doest reigne. As the Nations haue kept a stirre, thine anger is come, and the tyme of the dead to be iudged; and to giue rewardes to thy seruants the Prophetes, and to the holy, and to such as feare thy name. »

The Elders be the Gouernors of Gods people in all offices: & specially in sage vsage of Scripture, on assembly dayes: all learned in the scriptures, and able to giue faithfull exhortatiõ out of it; and all borne in wealth, are brought vp amisse, that are not gronuded in yong yeares, to read with delite in the holy Booke. *Albion* seeth, who hath opened that way: and faithlesse Iewes cõfesse: though *Atheã* pãches for enuy burst.

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Theſe haue thrones before God: not Buyſhops and Archbuyſhops of Papiſts; But choſen of the holy congregation: to teach what God telleth: but as Moſes gaue no commandement of his owne head; nor Chriſt in the fleſh, but as he taught in Moſes: ſo theſe ſpeake all frō ſcripture: few wordes by old playne warrant: and yet in few lines ſhake of all poperie & all errores. In number they be 24. as knowing the xii. tribes ſtory; *how the tribe ſhould not depart from Iudah, till his childe came*: and how the xii. Apoſtles gathered the xii. tribes, to make them the foundation, of the heauenly Ieruſalem. Theſe are not many: but 24. yet a reſonable good number. Many nobles in Albion and others, that liue by their owne reuenues, ſtudie the Bible, with as good dexterity, as any feed-men: and know it better then ſome: after 42000. Brabant Gilders charges, & againe 40000. crownes charges: ſuch be humble and know *Iehouah, who is, who was, who will bee ſtill*, the ſame, to rule all ages to one ſumme of ſaluation in Chriſt: how in him, GOD, was manifeſted in the fleſh, and taken vp in glory, and the ſaluation of all ages. *Enoſh* age, the flood, Babel, Ieroboam, felt the price of deſpiſing this life. And after the great ſaluation begun by the Lord himſelfe to be ſpoken, and confirmed by his hearers, with all guiftes of the ſpirit: for contempt, the world was ſoone giuen ouer: to *Arius, Pope, and Turke*, yet God ſealed a few, and at length placeth them in open kingdomes to be ſeene: though ſtil the greater part in open policy, careth but for this life: as in *Salomons* dayes, all were of great ſhew: but ſoone after his death, *Ephraim* turned all but Iuda; to worſhip *calues*, not God. So great *Conſtantinus* holpe Chriſtians, but few of his men cared for God. So heere, Popes Idols, & murder of the ſaincts, cauſe God to ſhake him to duſt: as he ſhoke the *Macedonians* after

after *Antiochus Epiphanes* perſequution: That the Iewes receiued their owne kingdome, vnder the Maccabees: and that meanes the pſalmes, 97. and 99. and others about them; howe the power of Chriſt breaketh Idoll kingdomes; that God ſhould take the protection of all into his owne handes. So heere Elders ſhewe Popes ſtrength caſt of; that others be ſo ſtrong as hee: But as vnder the *Maccabees* new corruption, left ſcant any in faith for Chriſt his firſt comming: ſo it will bee for the ſecond: *that ſcant faith will bee found in the earth*: The true Elders complaine not for mens negligence: but looke for Chriſt his ſecond comming: vpon the Popes full fall; as vpon his firſt comming the Macedonians had not a foote of ground.

Of the Worldes end.

No man can tell, when the world ſhall ende, nor when the Pope ſhall bee vtterly conſumed by the ſpirite of Chriſt his mouth: But that many hundreth yeeres remaine yet; we haue many arguments of likely-hood.

Of the Iewes calling.

S. Paul ſheweth that the Iewes ſhall firſt be called, Rom. 11. But Chriſtians in name, are miraculouſly bent againſt that: very neere open Atheiſme: ſo their calling cannot bee yet: when Chriſtian ſtates ſweat to hinder that. *Agent Barton*, moued a Iewe, to requeſt an explication of the newe Teſtament; how it is the perfection to the old. Two copies of one Epiſtle from a Rabbi, the beſt learned in the *Eaſt*, came to England; in a ſtrange Character: ſuch as was neuer ſeene in the *Weſt*, & in ſtile, vnlike all Chriſtians veine. And in date,

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and particular circumſtances; ſo, for the writers occaſions, that all the wittes in the world, of the Weſt, could not feigne ſuch a Character, ſtyle, and particular matter. From England, after long viewing, theſe copies were ſent to Baſill, to the partie for whoſe worke they were written. The Epiſtle is printed: and the ſumme, (as requeſt was made) commeth forth in Engliſh. Now marke the recompence, from a moſt thankfull nation. Libellers the impudenteſt that euer were in the world, that ſcoffe a Concluſion of their owne auctores allowed ſillogiſme; a moſt learned worke that brake Gehennean torment; (the cauſe is well knowen) theſe raue againſt him, whom the Q. Agent made the Iew belieue to be the ableſt of all Chriſtians, to handle our Goſpell in Hebrew veine: And this ſcoffe, from a moſt vnlearned wight: is allowed by the Buy ſhops.

» *Becauſe, your armes be the owles, you thinke you muſt bring owles to*
» *Athenes: and becauſe, the Rabbin ſaluteth you, as you feigne,*
» *you thinke you are the onely Thalmudique of the world.*

The ſimple people were perſuaded, that the Epiſtle was forged: thinking, that, no ſlaue of Satan, durſt euer be ſo impudent, as to borrow the princes authority, to a ſlander: and ſeing two impreſſions, of the Libel were ſoone ſold vnder authority; they held not (as they ought) the ſlanderers, to be *Anathema Maran Atha:* but ſuppoſed they ſpake true, and ioyned with them to ſerue Satan. Now Chriſtians ſhould haue the firſt benefite, in ſhewing the Harmony of both Teſtaments: and where Chriſtians hinder their owne good; GOD will giue them no honor for Iewes. The like prank, one of Geneua plaid; being aduertiſed of the Iewes petitiõ, and

and being requested to lend *Sadaias Arabique Moſes*, kept a coile as though the matter was forged: that many marueiled, and gaue information of him: and when the Senate gaue leaue, to printe the Iewes Epiſtle, and anſwere; he by one Grinetus forbad to vſe the Senates leaue: and bred much coile. Thereupon a Greeke oration, accuſing him of machmadiſme, is ſent to the Senate. They call him to his anſwere. Then he ſaith, he thought the Iewes Epiſtle was forged. The Libell from England cited him, and hardned him in that. And others in Germany kept a ſtirre; (that, therupon I called his diuinity to accompt) and altered Princes from great promiſſes, towards Ebrew opening of the Bibles Harmonie.

Of our Kinges rare bent: to the honor of the Bible.

Our King vowed, to the Bibles honor (ſo that the partie would, and might conueniently, take the worke in hande) 1596. a thouſand poundes a yeare; after that he reigned in England. Satan hindred the workeman, by one that made Gehennea torment, of going to Paradiſe, in the Creede: And blamed the workeman, as deceiued: vntill he cleared himſelfe; no modeſty would requeſt the Kings penſion; nor no wiſedome grant it. The more religious promiſſes bee made; the more circumſpection is to be had, to the worke of their ground, which failing the Promiſſe is no Promiſſe. Alſo the BB. would take the Bibles clearing in hand: for which worke much of the old purpoſe began: ſo the workman was cõtent to be freed. After queſtions were cleared, a cold letter moueth the king, with mention of old bent. The King moſt redily telleth by a Knight, of a royall penſion, to open the Bible againſt Iewes: the offer is accepted: a booke is

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printed: chiefe obiections are dissolued, and after nobles, an high preferred Clerke, hath a copy. He denieth the Kinges message: and said he would stay the King from allowance to Ebrew clearing of the Bible: where the King was so willing: and a Clerke so crosse: A learned man wrot vnto mee, that God meaneth not yet, to call the Iewes. But of duty, I haue now 12. yer. celebrated the Kinges redy bent: and most constant faith. And I see that God stirreth vnlearned scholars, to force a calling of them to accompt. Now by Ebrew, and Greeke, Iewes must be taught: and Zwitzerland would persuade mee, that they knew none by story of my study that way: and I thinke some hundred of yeares will passe, before another of like paines will arise to call them.

Of the Popes scholars.

The Popes scholars in Latin, Greeke, and Ebrew; are terrible to ours: as D. Pistorius, of Friburge was: & they so play vpon our errores: that they haue turned millions so from vs. Geneueans checking of the Greeke Testament, makes Iesuites vse the Latin, & reiect the Greeke: many armies would not so much help them: Besides rash termes: as *Deus agit, excitat, impellit, mouet peccatores.* These giue Iesuites victorie. God, leadeth them into temptation, to shew his iudgement: but in light of cõscience warneth against ill. But the wicked rebell against light. Againe these; *asystate*, stand not together. *Deus operatur omnia in omnibus*; in good and bad: and *Deus non agit in malis:* Beza hath both: And this no better: *Deus agit in impiis deserendo.* This trifling of vnlearned disputing, increaseth papistry exceedingly. So; this cãnot be denyed: God hath set vnto anger, all that he calleth not to faith: But he

he furthereth not by inward inſtinct, their deſtruction. He hardeneth by patience, or too great affliction. This ſpeach, *he prædeſtineth men to deſtructiõ*, is not from God. For that terme is vſed in furthering the meanes; as in the godly, for ſaluation. So one raſh terme of a weake ſchole, will turne many away.

Of Daniel.

Long did Beza roare in french homilies againſt the Pope, from Daniel: Ieſuites reply, that no ſyllable there medleth with him: ſo all their powder without pellet is loſt: till Lemanus-lake-fiſhers emend their nettes, they ſhall not catch 153. great Fiſhes: and they muſt launch on the right ſide.

Of the poore Indians calling.

Of *Ioctan*, Gen. 10. come the Eaſt-Indians, their names famous in heathen; for nationes, mountaines and riuers, tell that; Their contempt of Godly teaching Chriſt was great, Noe, Sem, Arphaxad, Selah, Eber, Phaleg, brother to Ioctan, hath caſt thẽ of hitherto. The Weſt-Indians ſeeme to come of the Eaſt: as both ſpeake ſome Ebrew. Now God driueth vs to both Indians, not for Pepper and Tobacho: but in tyme, to ſhew his name. And the Ieſuites in teaching the holy Trinity, Perſon, and Iuſtice of Chriſt, may ſaue many: and the Pope ſhall haue an outward reward of longer ſucceſſe, and ſome hundreths of yeares muſt be ſpent this way.

Of the old opinion of 6000. yeares.

God hath caſt old ages into a pleaſant frame of meaſures: of them for Iewes, and from Iewes, I dedicated an Ebrew

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worke to the Landtgraue of Heſſia. Now thouſandes I will touch. In 3000. exactly, the Temple was fully furniſhed: euen to the Arke. In 4000. exactly the Romanes deſtroyed the ſeconde Temple: if without it Meſſias dayes haue 2000. yeares from the yeare of Chriſt 1609. of Adam 5536. One as Heber may come to the worlds end, by 464. yer. The trueth God only knoweth: reaſon telleth affaires in worke require ſuch tyme: But no particular perſon is ſure of one day: but all ſhould watch, when the Bridegrome commeth.

And to deſtroy them, that deſtroy the earth.

Although no Creature but Angells and men know God: yet the cloſe bent of all Creatures is framed to ſerue man for Chriſt: God bending them ſo. And in that ſenſe, euery thing is weary of their toyle, Eccl. 1. and groneth looking for the Redemtion of the Children of God. Rom. 8. and being turned to ſeruice of Idolls grone in Gods eſtieme, as corrupted: ſuch was the old world in corrupting their wayes: ſuch were Babel builders, till heathen came to God: and almoſt all to this day. And Apoc. 5. All creatures giue glory to the Lambe, in ſeruice of Chriſtians. But alas, men to this day would neuer ſearch Gods word, the wealthie, and principall of ſtate, but remit that ouer vnto others: as a baſe worke, for themſelues to regard; whereby God caſt off the world.

And the Temple of God was open in the heauen: and the Arke of his Couenant, was ſeene in his Temple: and there were lightnings & voices & thunders, & earthquake & great haile.

After papiſtries ouerthrow, *Chriſt* who is the Temple, and

and the *Arke*, who hath the Law within him: & is the mercy ſeat, ſhall be opened to the few ſaued: and God will pay Papiſts with warres, for the haile and fire that they mixed with blood: troubleſome *meteores* eloquently expreſſe troubles of ſtate: as before our Lordes firſt comming, the Romans miſeries, deſtroying themſelues, were a wonder to hiſtoriques: becauſe *Craſſus* robbed the Temple: and *Pompei* afore made Iſrael ſerue Rome; and *Brutus* with *Caſsius*; and *Antonius* with *Cleopatra*: and againe *Iulius*: ſo Rome that ſtill will crucifie Chriſt, ſhall haue as great ſtirrs to warne them of vtter ruine. But by warres, profaneſſe breedeth; to all ſides: that when the SON OF MAN commeth, he ſhall ſcant finde faith vpon the earth. The beſt way, to keepe faith is to exerciſe our vniuerſities in the Ebrew and Greeke Teſtament: and to leaue ciuill gouernement to ſage courtes fitt for it: as *Zuricke* in Zuitzerland doth; that, Scholars tyrannie make not new papiſtrie. And thus once, all is reueiled vnto the end. New viſions tell the ſame matter: for better clearneſſe.

CHAP. XII.

A deſcription of the Church.

AND, a great ſigne was ſeene in the heauen: a woman clothed with the ſun, With the moone vnder her feet: and a crowne of 12. ſtarres vpon her head: and beeing with child, cried in trauaile; and peigned to beare child.

THE woman is the church, through the ſong of ſonges, and there pure as the ſun, heere, clothed with *Chriſt the Sunne of Iuſtice*: And the ſtate of the faithfull, is called through

New Viſions opening the former.

through this booke, heauen; and they are a great signe to the profane world, to wonder at. The Moone, and all vnder the Sunne, is contemned of the faithfull: and the doctrine which the 12. Apostles, equall in knowled and authoritie, deliuered to the world, is the Crowne; and they be 12. starres: *Iudas Iscariot* fell, a starre from heauen; and Matthias became a sonne of consolation in his stead; to keepe still the number of XII. for the XII tribes: and as S. Paul trauailed of the *Galathians*, that is; *of Christ, to be formed in them*; that they frustrate not the Gospell, by holding circumcision, nowe abrogated: So the faithfull trauailed in soule, to haue Christ brought forth to heathens knowledge: that all might knowe, that all this world was made obedient to a man, At the first, which man fell from God, his first day; and then God opened his Counsell, that the *Sonne Eternall* would be made man of a woman, to destroy the workes of the Angels that fell: who all are collectiuely, satan, the enemie. *Satan brought Adam to lose the life of his soule: and his body to death; and dust: and all this world to corruption*; Christ *kindled light in Adams soule; and after 930. yeares heauinesse, for sin tooke it to his ioy, and will raise vp the body, and make a new world: that all men who will receiue the abundance of grace, of the gift of iustice, may reigne by Christ: and all who will not regard this mercy, so cleare as the sunne: they all by Adams fall dead in sin; shalbe damned for euer with the Diuils*; This is the trauaile of the Christian minde. Speach of this is in all books of the Old Testament, in Adams tongue; in all the newe, in Greeke; made most common for this Gospell. And Lawe with Gospell, expounded by groundes of art, which enemies grant; should bee the trauaile of our minde. And if Academies, had brought vp their scholars in Ebrew and Greek exercises, for the holy eternall Trinitie in Vnitie: and for kissing the

Gen. 3.
1 Iohn 1.
1. & 3. 8. &
5. 20.

Eph. 2. 1.

Rom. 5.

the SON to happineſſe: Pſal. 2. By likely-hood of mans reaſon, the world had bene full of true Chriſtians, where as now our Papes, Archbuyſhopps, and Buyſhopps; know not one letter, prick, accent, of the Law; what authoritie it hath from God. A pitifull matter; that ſuch blinde, ſhould bee leaders. But the blinde will no other leaders: So God cannot pittie them; who will make knowen them that be his: and deſpiſe them that deſpiſe him: that they poore Caytifes ſhall periſh for euer: and feele the æternall wrath of him, whoſe mercy they haue deſpiſed: while they counted the mercies offred in Chriſt, to be but folly.

Of the Prophane Cæſar: and Pope reuiuing of him, both compriſed in the body, and taile, of one Dragon.

Another ſigne was ſeene in the heauen. For beholde, there was a great ruddie Dragon; with 7. heades and ten hornes: and vpon his heades ſeauen diademes. And his taile draweth a third part of the Starres of heauen, and caſt them vnto the earth.

Iohn ſaw with his eyes in Viſion; that which hee and all the Apoſtles: as S. Paul. 2. Theſſ. 2. ſaw in their minde. *That from Rome, the Ruler, ſhould rule; till hee were taken away*: After, thence *man of ſin ſhould ariſe.* Both be heere in one dragon: which the profane Cæſares and the Popes can not perceiue. They who be of the heauenly ſtate, they all, do ſee, the Dragon is the Diuill, or accuſar of God: *the great* is the Diuells power by Rome: the *ruddy* bloodie perſecution. His ſeauen heades, are ſeauē ſtates of Rome, ouer THE FAITHFVL:

as the Iewes knew their ſtory full well: *Pompei* by Rome was an Emperour in the Eaſt: But periſhed neere: in the land of Cham. So in Iudah, *M. Craſſus* was after him, armed ouer Iudah as a King, for Rome, who robbed the Temple of Salem, of Abrahams houſe; but at Abrahams Charan, he and his army had a moſt famous deſtruction. *Iulius Cæſar* made *Cleopatra* Lady of Iudah, who periſhed in Capitolio for that. *Brutus & Caſsius* force, after was a King for Rome: They by *Antoni* periſh. *Antoni* hath the Eaſt and marieth Cleopatra, and ruleth Iuda, and both periſh. So fiue diademes of the Dragon periſh. The 6. *ſtate is the wholle power which crucified Chriſt*; and his members: till our *Helenaes* ſonne, left Rome: and New Troy; to be a pillage to *Alaricus*; *Giezerichus*; *Theodoricus*, *& Totilas*: for old perſecuting of martyrs. The *ſeuenth is the Popes wealth*, getting landes by S. Peters forged ſupremacy: and ſetting vp the Empire in the Weſt. Theſe be the ſeauen diademes; ſpoken, to the Iewes plaine vnderſtanding. Heathen ſtories may fitt Romes 7. other ſtates. The more fall out fitt: (as often many do to one ſpeach) the more Rome (that crucified Chriſt) is condemned: when GOD turneth continuall reuolution to haue Rome called into minde. Moreouer the alluſion is to Daniels foure beaſtes, which had 7. heades. The Lion, one; the Beare, one; the Leopard foure; the fourth beaſt, one. The Roman ſtate winning all thoſe contreyes of the Eaſt, are fitly noted by their armes: And ſpecially by the then hornes. The *Seleucidæ* by fiue kinges vexed Iudah by warres, againſt *Lagidæ*: and *Lagidæ* by ſo many againe, waſted Iuda: So that Greeke beaſt in one parted Kingdome, had 10. hornes: From that beaſt, the Roman beaſt hath alſo, ten Kingdomes, at the leaſt: and vnder *Auguſtus*, and vnder the *Pope*, rekoned

10

The ſeaue heades *afflicting* the Church.

Rome is condemned both in theſe, & the other; of Kinges, Conſuls, Decemvires, Dictatores, Triumuires, &c.

to that number, Strabo 17. Steuch. contra Vallum. Lib. 2. ſo, theſe matters be all, moſt plaine.

Of the tayle.

The prophane Cæſares perſecution, moued few Chriſtians, the *ſtarres of heauen*, to fall. But the *taile* of the Empire, the *falſe prophet*, that ſpeaketh lies, he as Antiochus, Daniel 8. maketh many fall from heauen: prætending religion, with much prætenſe and no ſubſtance.

The combat of the Roman Empire, with the Church.

And the Dragon ſtood before the woman, beeing in trauaile; that when ſhe bore her childe, he might deuoure it: And ſhe bare a manly ſonne, which will rule all nations, with a ſceptre of yron. And the child was taken vp to God: and to his throne.

The alluſion is from the dayes of Chriſt, borne in *Bethleem*: when Satan by Herodes ſword, would haue deuoured him: but his mother fled with him to Egypt: & after that Satã hoped to deuour him in the graue, he was taken vp into heauẽ: ſo when Chriſtians ſoules trauailed to breed Chriſt: the Emperors ſtormed; to deuour that doctrine as Dauid told, *Pſ.* 2. But they brought forth into the light of the world: the SON *would bruſe all nations with an yron ſceptre*; as he did bruſe the image in Daniel. And ſhewed that his throne is in heauen, being taken vp, vnto the æternall King. And the Chriſtians fled into the wilderneſſe; as CHRIST did in the tyme pſalm. 2.

of his preaching, or halfe ſeauen, Dan 9. and often handled in the Goſpell: in *Euſebius* handled: and of *Beda*, who cited the Apoc. alluſions. *M. Scaliger* and others that make mo yeares of our Lordes preaching, ſpent ill, good houres. All tyme of affliction, is ſweetly termed by our Lords affliction, to be as his, of dayes 1260. though it were of 300. yer. vnder Cæſares reſiſtance: and 600. vnder Popes: enimies to Iohns Apocalyps. The ſpeach is full of comfort: calling vs vnto the afflictions of Chriſt himſelfe; who reckoned all his owne dayes: and will haue all our teares in his bottle: and pay all dogges and Doegs for Cerberean barking.

A Commentary vpon the former viſion.

» *And there was warre in heauen: MICHAEL and his An-*
» *gells made warre with the Dragon: and the Dragon and his*
» *Angells made warre: but held not ſtrength: neither was there*
» *place found any more for them in the heauen. And the great*
» *Dragon: the old Serpent, called the Diuell and Satan, who*
» *deceiueth the wholle world, he was caſt out: againe I ſay, he was*
» *caſt and his Angels were caſt with him, into the earth.*

The ſtate of the faithfull, heere, is ſweetly called heauen: to ſhew our certeinty of hope, for the propre heauen: as the word of Law and Goſpell is as ſure to vs, as if we ſaw the third heauen; that, aboue the ayer, and aboue the ſtarres, as S. Paul did, at his firſt calling, to a comfort againſt all his following afflictions: ſo the holy Daniel, that in one image made abridge from the end of the old Teſtament, vnto the beginning of the new, called the ſtate after abrogation of Moiſes, the Kingdome of heauen. Iohn Baptiſt doth begin

with

with his tongue. *The kingdome of heauen is come. And the aternall WORDE, the essentiall WORDE,* who spake and all was made, he confirmeth the same speach, to shew that Daniels Image was ended: *and the GOD of heauen setteth vp a kingdome, that cannot be corrupted:* The obseruation of this speach, had kept Daniel in a cleare meaning: and not brought the West Empire of Christians, for *East Greeke, Seleuco-Lagides* athean. Nor tymes after Christ, for stories teaching when he would come. The termes of the Bible be pearles; & still beate vpon the open story, for noblest matters. So Saint Paul Ebrew. xi. speaking of the Maccabees martyrs, famous in the Talmudiques, and after his dayes, historied by Greeke Iewes, saith from Daniels last speaches, of double resurrection; That they would not be deliuered because they looked for the better resurrection. So he sheweth that Antiochus persequutions were the last mentioned in Daniel. The Romans hindred not the Iewes holy religion, till by the Pharisees they vexed our Lord himselfe: when he opened the kingdom of heauen, dayes 1260. They who without knowledge of Daniel, would know the Gospel, are as men that would goe from one Land to another parted by great waters without a shipp. All that care for the kingdome of heauen, will care for him: And my paines in a third commentary, an English, a Latin, a shorter in English, came forth by my care and charges. By the third milliones of our simple might haue knowen, the Prophets whole heart. But that *Bargulus Illyricus*, would cast him into the Lions den: If Lions rent not his bones; I will commende him to the God of Daniel: and the firy flames streaming from his throne, for his fighting for the dragon against MICAEL and his Angells.

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Of MICAEL.

Michael and *Gabriel*, are the only holy ſpirites, which haue names in the Law. And they only, in heauenly *Daniel*, called Son of man: as admitted vnto Angells company: ſo Ezekiel; and only they two. From Daniel. chap. 8. and 9. Gabriel is brought, to Luc. 1. For moſt rare vſe: *The wiſe will vnderſtand it: but the wicked will neuer vnderſtand:* Dan. 12. Michael is vſed thriſe in Daniel: twice, chap. 10. and one chap. 12. Dan. 10. verſ. 13. Beholde MICHA-EL, the principall, or only of the chiefe Princes, is come to aide me. Daniel ſaw a glorious viſion of Chriſt: before which he fell as dead: then an Angel in the forme of a man, that is, Gabriel ſpeaketh how Chriſt ſhewed his aſſiſtance; againſt Cambiſes inhibition of the Temples building: and giueth him a notation: *Hee that is in the forme of God*: from Exod. 23. *The Angell which hath the name of God in him: The character or forme of Gods perſon.* Ebr. 1. 3. That doth MICAEL ſignifie. In our Lords wordes, Ioh. 10. from Dan. 12. *The Father, and I, am one.* As I haue ſhewed vpon Dan. 12. In Dan. 10. verſ. laſt: the matter is playner: in theſe wordes: there is none ſtrong for you in theſe affaires: but MICHA-EL, YOVR PRINCE. Daniel acknowledged; no creature of ſpirites, his PRINCE: therefore Micha-el muſt bee the *Son of GOD*. So he is called chap. 12. in the ſame Angells ſpeach: *Michael the great Prince, that ſtandeth vp for his people.* No created ſpirite dare chalenge, a princehood ouer people: ſo here, in the expoſition of praiſe, MICHAEL is expounded Chriſt.

Of

Of Tobies fable.

The Iewes, as I haue written; in Ieruſalemi, vpon Dan. 8. ſay, their Fathers brought with them Angells names from Babilon, *Michael*, and *Gabriel*. Then if Angells had no names before: *Tobie*, that bringeth *Aſmodaus* for a ſpirite, muſt bee a late fable. Neither Thalmud Ieruſalemy, nor Babilonian hath that name: Only late Rabbines. Yet the fable of Tobie, cited by Clemens of Alexandria is elder, then the compiled Talmudes. But they are made from Writers, all, Elder then Tobies fable. Thargum, Eccl. is a late worke: and eldeſt Iew for record of Aſmodai, the Prince of Diuells: The Phariſees had, Beelzebub Prince of Diuells: And later Iewes made Prince of Diuells, Ben Tzirgha, ſonne of Leproſie. To diſgrace our faith of the SON; Prince, among the holy Angells. The wicked Rabbines, feigne a Prince among wicked ſpirites. But wee make no created, Angell, Prince: *the Eternall Sonne Creator of all, is the only Angell, Prince:* And hee is the Arch-angell, that could not ſuffer Satan, to ſpeake bad ſpeach of Moſes, the firſt King in Iſrael. *But Iehouah, before Iehouah: ſaid, The Eternall rebuke thee, Satan.* The Iewes in *Midras Rabba*. Deut. chap. 33. feigne, pleading from Satan, before God, for Moſes: and in *Abboth Rabbi Nathan*. S. Iude telling Rabbins that they would deſtroy the Nation by reſiſting rule: bringeth their owne commentary, how Michael the Archangel checked Satan, for contempt of Moſes King of Iſrael: and giueth him the high checke from Zach. chap. 3. *The Eternall rebuke thee Satan So the Eternall Sonne before the Father*, ſpake in Zacharie: what in Iudes Rabbins in a like cauſe Michael the Arch-angell ſpeaketh:

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and Zohar, Gen. col. 46. saith, Where *Michael* is head of the holy Angells, there Gods maiestie is meant. This hath Zohar. And we should not fauor Arias more, then our enemies would. Tobies fable disturbing Scriptures glory, where euen Rabbins speake for it, should no more come among holy workes: then a worke of *Beelzebub*, *Asmodaus*, or *Ben Tzirgha:* being a leprous wicked worke, from the principall mischiefe of the Diuel.

Of Michaels Angells.

All the true Christians are called *Michaels Angells*, they fight by the two edged sword of Gods word: which originally, in the Ebrew and Greeke new Testament; is pure in writ: cleare in meaning: and perfect to discusse all sage matters. *Cæsares Diui* were soone confuted: becausе all knew their profanesse: they were soone by all sides excluded, from all mens regard: for any hope of happy state: But the great fight here is with the King of Locustes: and his garrisons, *Satans Angells*: that they may be knowen, not to be the People of God, Here is a sore combate: that of the two Prophets, ch. xi.

Of the wicked spirites names.

Dragon, old Serpent, Diuel, Satan, bee the names of the wicked spirites companie. King Pharaoh, Esa. 27. is a Dragon, as old Pharaoh; who, for all Moses Rod, would bee but a Serpent: So the king of *Madai* and *Paras* worshipped in Babel, that for a moneth none should pray but vnto him, is in the Apocrypha fable, a Dragon, worshipped in Babilon: So the Roman *Diui Cæsares, and the Pope, shewing himselfe, in the Temple*

Temple of God, as if he were God, make a Dragon: as the old enimie worketh in them.

Of old Serpent.

The old Rabbins as Zohar: and Aben Ezra, and many moo, confesse, that the Angells which fell, spake in the old Serpent. And that company is called the *old Serpent* or *Tempter*: as Adam gaue the Serpent from his nature, the name, Tempter: The Rabbins whom I haue cited, (in an Hebrew treatise of fitting Iubilees to the yeare of our Lordes death;) so terme the Tempter: & later Aben Ezra; though late wicked Iewes turne all to fables of a naturall Serpent: who may be musselled by their owne ancient.

Of Diuell.

Diabolos, in Greeke is the commune name of any slanderer; but applied by Iobs translater, chap. 1. to the Ebrew Satan, enimie; where our enimie the false accuser, goeth about like a roaring Lion, seeking whom hee may deuour. There *Diabolos* expresseth enimie, by occasion taken from Satans slandering of Iob. Saint Pet. 1. 5. taketh both names. The *Zohar* telleth vpon Gen. 3. howe the Diuell accuseth each one, from his comming into the world, all his life. So by the Iewes, hee accused Christ as an enemie to *Cesar*; and made him pay for robbery. Psal. 69. though it was not robbery for him, to say, *hee was the Sonne of GOD. Christ held it no robbery to bee equall to God*; but the Diuell the Slanderer made Caiphas vrge this as a deadly matter: so the Christians, were slandered to the *Cesares*, as athean; and the reformed now

are hæretiques to Papiſtes; ſome trapps we lay in their way: wherby Gods iuſtice doth whipp vs by their tongues.

Of trapps laid by our ſelues.

Whereas, *Catelthein eis haidon*, in the godly: is all one as to remoue hence to the father: *Geneua* denying Chriſt a paſſe, *Catelthein eis haidon*: denieth in tongue, that he went to the Father: And ſo denieth all religion. Likewiſe Lutherans by *Vbiquity*, for the humanity of Chriſt, wound all the doctrine of incarnation: wherein the humanity is according to our kinde, *ſin onely excepted:* Beſides, we grant to the Papiſts, that text of both Teſtaments is corrupt: and ſo wee weaken the auctority of ſcripture; and make no end of checking the holy Greek Teſtam. that the Ieſuits binde not it, but Ieromes Latin with Ebrew in octauo. Alſo where the Apoſtles ſpeake plainly to all learned Iewes: wee expound them as if they had coined Phraſes, to new vexation of our ſpirits: and make the word ſeeme a noſe of wax. Thus, we hinder our owne fight, but ſome ſtill hold the truth, that the accuſation cannot be generall. The reſt ſhould be wiſe with them.

The Angell of his præſence ſaued thē Iſai 63.

The Diuell and his Angels, by MICAEL that ſtandeth vp for his people, who be his Angels; are baniſhed from the Church: and knowen to be vnclean ſpirits.

A ſecond and playner expoſition, of the Dragons warre.

And I heard a great voice ſaying in the heauen, now is come the ſaluation, and power, and Kingdome of our GOD, and the auctority of his CHRIST, becauſe the accuſer of our brethren,

thren, who accuseth them before GOD day and night, is cast downe; And they haue ouercome by the blood of the Lambe, and by the word of his Testimony; and despised their liues vnto death. Therefore reioyce yee heauens, and they who dwell in them: wo be vnto them which dwell in the Land and the Sea: because the Diuell is come to you, hauing great wrath, knowing that he hath but a litle while.

Where a company by Martyrdome shew that saluation commeth onely by the death of CHRIST, and are constant in that Testimony: then troupes that make the heauens kingdom heere, protest they know how saluation cõmeth: & know Gods power, that falleth the mighty state of the Pope, and know wherein the Kingdome of God standeth: And the auctority of Christ: where the Pope had a Kingdome of Satan in his policy, through all partes, of all common weales: euen from ruling Emperours, to the poorest that had but a chimney, to pay a *Peter-peny*. The holy Testament playnelie shewing our *Creatores: And how the spirit of CHRIST flootereth vpon all the waters of both Testaments, and cleared the holy story: And cleareth our hearts, to call vpon GOD, with a good heart*, this sheweth in this plaine sum, what the Kingdome of God and auctority of CHRIST is. Gouernement standeth vpon plaine rules. The wealthy that know CHRIST, *Kinges, Dukes, Earles, Barons, Knights*, will study to excell in Diuinity, to be true Bishopps and Elders, to eate vp the Booke of the Gospell, and to see all miscariage sagely restreined: being those that Saint Paul and the Talmudiques meant by Pastors. And will see how by Church lands an in-

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finite company may be made cunning in tongues, and ſenſe of both Teſtaments. That the *Angelos Eccleſiæ*, and daylie Seniores, may be ſo taught in Diuinity, as men are in liberall artes: to know the wholle facultie, and the propre vſe, of euery holy booke. And what concent all the ſcripture hath; and where one error putteth all out of tune, but may ſoone be remoued: ſo a faithfull minde, will often in a day runne ouer all the Bible: and ſee all ages faithfull, as trees planted by waters: and all wicked as duſt ſcattred by the winde. And ſuch will be true Biſhopps; as, *Cucullus non facit monachum*: ſo a courtiers fauor, and title; maketh not a Biſhopp for ſaluation, and power, and kingdome of God, and authority of Chriſt. Buy-ſhopps mocke with GOD: but all Mordecaies will vſe them as Agagites: and as leprous to the Church. So when all Gouerners in ſtate; be learned Biſhopps, ioy will be in the Church; that the Diuell muſt goe to Land, or quiet ſtate of the Pope, or ſea warres of Emperors bad: to ſeeke whom he can deuour. The learned dealers for the Church, will finde for it, meanes in perſequution to be protected: Yea and to make the Land or Papiſticall ſtate, as King H. VIII. did, drie vp the riuers of the Popes perſequution. In the middle of Papiſtry he ouerthrew the Pope by Papiſtes. Who were content to buy the Abbeies that fed Idolatrous Locuſts, & could not for ſtarke ſhame denie, a common prayer booke made from the maſſe booke, turned to Engliſh: ſo, ſo much was choſen from the maſſe booke, to be in Engliſh, as ſeemed not directly to fight with Gods trueth, and ſubſcription for allowance to that, was no further meant, but that the Papiſts could finde no fault with it: Vnder K. E. 6. and Q. E. the beſt Biſhopps allowed the communion booke, no further; and gaue others leaue to

expreſſe

expreſſe that, how they bare with it, vntill fitt tyme of amendement.

Of the Dragons ſhort tyme.

This ſpeach ſheweth the tyme, neere the ſeauenth trumpet for the worlds end, by the Dragons tayle; the Pope heere meant: in his perſecution: that the Diuell is fierce, knowing that he ſhall not be long the God of this world. And the Pope feareth leaſt his Kingdome ſhall ſoone fall. *And our Buyſhopps that vrge his canons damned by our common Lawes, are now in rumores, that they incenſe ſome to begge all Buyſhopps lands.* Leiceſter went farre: to chaing 40000. lib. for rack rent: but more harme is bred by Buyſhopps tyranny now. Biſhopps vnder King Edw. haue beene ſuch, as none (but of Satans ſpirite) would deny them to bee lawfull Biſhops. And ſuch as agreed well with Nobles, Gentry, and all. The name troubleth none but the Barbarous. They who hold the place without teaching the people the trueth; and with tyranny: breake the cõmon lawes of the realme: which ſtand with reaſon: that is, the Law of God: ſuch ſhould chainge their minde: and obey the Goſpell, leſt their ſhort tyme be for Sarans ſeruice and for euer.

And when the Dragon ſaw that he was caſt into the earth, he perſequuted the woman, which brought forth the male child. ,, ,,

This common place toucheth all the Popes perſequutions, though it be vttered as at one tyme. The Pope had ſtill ready cruell torment: for all of his that deſcried wickedneſſe, in his religion.

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» *And to the woman were giuen two winges of an eagle, to flee*
» *into the wildernesse, into her owne place: to bee nourished*
» *there a tyme, and tymes, and halue a tyme, from the pre-*
» *sense of the Serpent.*

The Pope driueth the Church into the wildernesse, as Pharaoh droue Israel: Saul, Dauid: Antiochus, the holy Iewes: the Pharisees, the Lord of glory for a tyme, two tymes and halfe a tyme: three yeeres and an halfe: and, as I shewed; all tyme of persecution, is called in remembrance of our Lordes: a persecution of dayes 1260. as chap. xi. or of a tyme, two tymes, and halfe a tyme: As *Beda*, and *Carthusianus*, well noted. In Exo. 19. God saith, *hee brought Israel from Egypt, as with eagles winges:* so the persecutor heere is a newe Pharaoh: and Rome is Egypt spiritually, as in chap. xi. And the Dragon Pharaoh; is heere, a new Dragon. And the Pope; which will bee worshipped, for a God: is as Darius, Dan. 6. and in the fable vpon that: as the Dragon, which the Chaldeans worshipped. The Phrase of the fable, folowed a true storie.

Of the tyme of these persequutions.

» *And the Dragon did cast after the woman out of his mouth,*
» *water, like a riuer: to make her riuer-caried: But the earth*
» *holpe the woman; and the earth opened her mouth, and*
» *dranke vp the riuer, which the Dracon cast out of his mouth.*
» *And the Dracon was angry with the woman, and went to*
» *make warre with the rest of her seede: which keepe the Com-*
» *maundement of God: and holde the testimonie of IESVS*
» *CHRIST.*

The

The Popes power (when Satan was let looſe, to deceiue; that Kinges gaue their ſtrength to Pſeudo-Petre) driueth the Church not to be ſeene: for certaine hundreths of yeres; before *Martyr*, *Zuinglius* at *Zuricke*, in the Church which Charles the Great built, ſhewed that he was the taile of the great Dracon, which drew the ſtarres of heauen from their place. And now they comment beſt vpon this place: aſking where was our Church; before M. Lutheres tyme? I will aſke where was it not? Milliones in England opened themſelues præſent: when valiant K. Henry the VIII. ſhooke off the Pope: and the beſt learned of the Popes pay: were leaſt enimies to vs: as *Cuthbert Tonſtall*; who at *London* and *Dureſme*, ſtill bare with the Proteſtants workes: and would ſweare by his Fathers ſoule (therein faulty) that neither the accuſares, nor he could amend them: full many moo were of that vein: as they who gaue harbor cloſely to the teachers of the holy Goſpell: and what learned haue the papiſtes bred; till our ſide forced them to ſtudie. And at this houre their beſt grant, that wee ouer-reach them in the teſtaments tongues; and clearneſſe; & defenſe of the pureneſſe of the text. Our greateſt hinderance commeth by our Buyſhops, that are voide of loyalty, & full of cruelty: I ſpeake not againſt Biſhops, ſage and learned: but Buyſhops ſauage & vnlearned. Waters of trouble, they helpe the Dragon to caſt from the mouth of his canons: that no præmunire will ſerue their turne: and if any would keepe them from hell, will burne ſuch papers. And when common Lawes of earth policie, drinke vp and drie the K. of Locuſts waters: yet if the reſt of vnduiſed zeale giue them aduantage; Cerberus ſhall barke ſo: that they may bee forth comming, but not comming forth. The maine of the Church in *Albion*, *Almany*, *France*, & *Zuitzerland*, the *confederate prouinces*, and

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and *Denmarke*, haue made the earth to drie the Popes Riuers of Belial, (as 2. Sam. 22. speaketh.) But yet in *Spaine* holy Martyrs dayly finde the 42. moneth like affliction: to bee conformed to the sufferings of Christ, *because they worship God only*: That is, as all Iewes expound the phrase, *pray only vnto him:* and rest in the abundance of grace of the guift of iustice, to reigne by Christ. What authoritie on earth maketh this Dragon; the chap. 13. following will tell plainely: and the 14. how for Idolatry reiected, the taile of the Dragon maketh Martyrs.

CHAP. XIII.

" *And I stood vpon the sand of the Sea; and I saw a beast comming*
" *out of the Sea, hauing seauen heades, and ten hornes: and*
" *vpon his hornes ten crownes, and vpon his heades a name*
" *of Blasphemie.*

THIS holy Reuelation, speaking of matters to come, borroweth speaches from matters past: which is the sure way to giue a sound Iudgement. Daniel comforteth the family of Nathan, by Gods vengeance vpon great Kinges, arising great from seas of troublous warres. The first was not Assur, but Babel: the *Lion*, with NABV. his mouth: *who can deliuer you from my handes*, chap. 3. The second was a *Beare*, from *Madai & Paras*; the East deuouring *North, West, South*, as hauing 3. ribbes in the mouth. And by two mighty kingdomes, Medes and Persans, set vp one gouernement: These two, had but two heades, as all of the kinde: the third, was a *Leopard* with foure heades: Alexander Macedon, and his foure chiefe: which in 40. yer. brought all his dominion parted

parted into 23. Captaines, and many Kinges afore, holding their owne, into the Power of foure. The fourth was no *new Beaſt*: but the ſame nation of the Greekes: in a parted kingdome: in Seluchus who gate ſeuentie two kingdomes: and Ptolomie Lagides in Ægypt.

Of two ſpeciall points to be noted heere.

They who make the Romans one of Daniels Beaſts, do pleaſure the Iewes highly: concluding that *Cæſar* and *Rex Romanorum*: and our *Conſtantine* and his ſucceſſores went to eternall flames. *Euſebius* began it, as *Oecolampidius* citeth his fragment: good *Caluin* folowed that Atheiſme: and good Beza too: thence thundering with powder without pellet againſt the Pope; and not marking how ſeauen tymes ouer, gracious *Daniel*, teacheth that Greekes be the laſt that afflict holy Iewes in his pictures. And Iewes vpon Dan. 8. confeſſe as *Ralbag*, and *Seror Hamor* of *Abr. Sebagh*, that Greekes bee Daniels laſt pictured. And our error is duller then the Iewes: they confeſſe; for our Goſpell, that Greekes be the laſt afflicters: When the matter forceth them to ſpeake trueth: wee relinquiſh their grant, to our Goſpells ſtrength: and folow them in a lye, to our Goſpells ouerthrow. Heere we haue no better to ſay; then, that Satan hath deceaued vs. *Policbronius* the learned Greeke Father of old, ſaw the trueth, and wicked *Porphyri* confeſſeth the ſame. And *Sebaſtian Munſter*, at *Baſill* reuiued a touch of the trueth: and *Polyhiſtor Bodinus*, *Tremelius*: and our learned *Whitaker*; and *D. Iohn Reignold*, in dayly ſpeach; and *M. Rollock*: and *Geneua* the zealous towne, in their laſt french, reiect all notes damning *Rome* and the *Pope*; The Iewes ouer the world were broken, if all the Popes

 ſide,

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ſide, for their owne cauſe, would do the ſame: and the Iewes broken, would breake the Turkes Machumed.

The ſecond Poincte.

The goodneſſe of God was infinite, in breaking Salomons kingdome, and ſending Iewes to Babell, to preach God, that made the world: and to ſhew the wickednesſe of the towres building, for worſhipp of ſtarres. So the power of the great God, appeared in extolling baſe *Babell*, to fell *Aſſur* and all kingdomes, and to fall in ſeauenty yeeres: that Cyrus might ſay: *The God of heauen gaue him all the Kingdomes of the world:* and when Daniel had taught of the redemption by Chriſt: after ſeuen ſeuenties: & Iewes went home from 120. nations to Ieruſalem in that hope: God made fooliſh the wiſedome of *Plato* & *Ariſtotle*, for their dreamed happineſſe. And this aboue all, is a miracle of miracles, that the Greeke tongue knowen in the Weſt ouer, was conueied by Greeke ſoldiers ouer North, Eaſt and South, by *Seleucidæ* and *Lagidæ*. So that, in three hundred yeares, Greeke was made common ouer all the world. And *Homer*, was turned into the Greeke tongue, as Fr. Portus, præf. in Hom. writeth; doubtleſſe by ſome Macedonians, for increaſing Greeke in their Colonies. By this meanes, the Greeke tongue was made commune, ouer the world: that commune ſaluation might be written in Greeke. Alſo, the Macedonian Kinges ſetted in Ægypt, and they of *Syria*: both clayming Iudea, and ſtill fighting for it, as they became victores, ſcattered Iewes into all partes: that they abide ſcattered there yet: And † *Itinerarium* Rabbi Beniamin ſheweth: euen through the furtheſt *India*. So the Apoſtles might ſpeake in the Greeke tongue to the old law. And thus the 4. Kingdomes tyranny, holpe much to ſaue others, by their owne deſtruction.

† Commentarie or Regiſter.

How

How the Romanes armes, are taken from the Kingdomes in Daniel.

The ten hornes are from the *Seleucolagidæ*, in ten hornes: fiue of each side vexing Iuda. But there were tenne particular Kinges; heere Kingdomes: noted by a crowne vpon euery horne. Now exactly, fiue *Seleucidæ*, are not notable: but fiue *Lagidæ* bee. So for the strict number God would not haue all the world vexed: in men not worthy strict regard of storie. But aboue x. Kinges of old Kingdomes now be noted. And Strabo lib. 17. noteth, that *Augustus* diuided all Proconsulships into x. And Steuchus against Vallu. diuideth the Popes, in the same sort. As I haue in *Con. Scr.* shewed. The color of Leopard, is from Alexander: Beares foote, from Paras: Lions mouth, from Babell: Hornes, color, feete, mouth; meane all tyranny; demeanour, course, & lawes alike. As Babel deified the Image, Dan. 2. *Paras*, their King: *Alexander*, would bee a God. And *Antiochus*, would haue *Iupiter Olympius*: So the Cæsares, would still be *Diui*: And termed the Christians Atheists: as when martyrs were moued to abiure Christ; this was the recantation; Αἶρε τοὺς ἀθεους. That is, *away with the Atheists.* As a speach vnto Cæsar: to hold Christians Atheists: and to request their destruction. Eus. Eccl. Histor. In this sort the Cæsar hath a name of blasphemy, holding Gods seruants, whose conuersation is in heauen, to be not Gods seruants, but wicked men: as the text will shew anon.

And the beast which I saw was like a Leopard: and his feete as a Beares: and his mouth as the mouth of a Lion: & the Dragon gaue him his owne power: and his owne throne: and great authoritie.

Heere we see, why Satan bare armes, from the Romanes

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armes. Euen becauſe Satans autority was executed by them. The god of this world had ſuch auctority giuen, to trye the elect: that the Goſpell might be knowne, to be hid to none,

2. Cor. 4. 3 *but to whom the God of this world blinded vnderſtanding.* This farre reacheth the profane Empire: which our great *Conſtanſtine* made dead: when he left old Rome, and made Bizantiū new Rome. By the death of one head, the expoſition following ſheweth the whole beaſt once dead. *Pompei* with Romes

1. force oppreſſed Gods people: there Iuda felt *one head:* and he periſhed in Ægypt. *M. Craſſus* with Romes army made

2. *another head*, and robbed the Temple of Abrahams ſonnes; who came from *Charran or Carræ.* At Carræ the Parthians ouerthrew his whole army: to the æternall ſhame of the Empire. *Iulius Cæſar* tamed Ægypt: and diſpoſed *Cleopatraes* Go-

3. uernement; to haue Iudæ vnder a toe of that legge: a *third head:* he was kild in the Senate houſe. *Brutus & Caſsius*, the chiefeſt of his murtherers, their Romane hoſt oppreſſed Iu-

4. da; and they made *a fourth head.* *Antonius*, he with the Romane force being made a mighty King in the Eaſt, maried Cleopatra, and made Herod for Her, King of Iuda: that Daniels Image might haue ſome remembrance till Chriſt came.

5. He as *Pompei* periſhed in Ægypt; *a fift head. Then came the ſtate of Rome to one Perſon: and ſo continued one head from Auguſtus*, vnto great Conſtantine. And in that head when he left curſed Rome, the beaſt there was dead. *So the ſixt head had*

6. *beene, and was not*: and yet was reſtored; to be *a ſeauenth head:*

7. and the Pope is in that head, with all his power: and alſo will

8. be a ſeuerall power aboue all: and make alſo *an eight head*, chap. 17. That is heere once told.

The ſeauē heades afflicting.

» *And I ſaw one of his heades, as ſlaine vnto death: and his deadly*
» *ſtroke was healed: that admiration was through the whole*
» *earth,*

earth, after the beast: & they worshipped the Dragon, which „
gaue his power vnto the beast: and they worshipped the beast „
saying, who is like to the beast? Who can warre with him? „
And a mouth was giuen him speaking great thinges: and „
blasphemies: and auctority was giuen him to be doing 42. „
moneths: and he opened his mouth to blasphemy against „
God: to blaspheme his name: and his Tabernacle: and them „
whose Tabernacle is in heauen: And it was giuen him to „
make warres with the saincts, and to ouercome them. And „
power was giuen him ouer euery tribe, tongue, and nation: „
That all who dwell in the earth, should worship him, they „
whose names are not written in the book of life of the Lamb, „
which was slaine fromt the beginning of the world. „

Heere the tyrannie of the profane Cæsares, caried by the spirite of Diuell is fully described: well knowen by *Diuus Nero, Diuus Domitian*, and the rest of *Diui* or *Diuels*, vnto *Diocletian*. That Christians reading this, might looke, for such troubles, as the holy in Daniel susteined. This needeth no exposition: but it selfe expoundeth, chap. 12. for the vpper part of the Dragon. And as Dan. 7. God sate vpon a fiery throne; shewing a reueng vpon all the afflicters of his people. So Apoc. 6. *warre, bloody, black*, and *pale*, and a gulfe of a graue was opened: shewing how the Cæsares warred and perished miserably 300. year, with their great armies. The Romane stories tell all, most plentifully: and Rome, after their destruction felt it, by *Alaricus*, in *Zozimus*, by *Giezericke*, in the Eccles. story: from *Lybia* a new *Hanniball*, by *Theodoricus*, & *Totilas*: THAT AS STEVCHVS CONFESSETH, ROME HAD BEENE MADE A MOST FILTHY LODGE, OF OXEN AND HOGGES, BVT FOR THE POPES. Now the Cæsares punishment followeth, with a

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ſeuere taunt of dulneſſe, to them that will not marke ſtately ſpeaches: From Mat. 13. and Apoc. 2. and 3.

" *If any man haue an eare, let him heare. Hee that carieth captiuitie ſhall goe into captiuitie* (*Abb. 1. 2. for the Chaldean*)
" *if any kill with ſword, hee ſhall bee killed with ſword, Gen. 9.*

When Antiochus the vile ſlew Iewes faithfull to God, & had affinitie with Egypt: God plagued both houſes more notablie then any families that euer were before. Heathen did note it, though they knewnot, that they made a cõmentary to make Daniel, a moſt cleare booke: ſo *Aurelius Victor* commonly read with *Iuſtine* in Grammar ſcholes, ſheweth howe the Cæſares were plagued to the aſtoniſhment of the world: ſince Rome crucifyed *the Lord of Glory*. And *Herodian* handleth an Iliad of their plagues for 70. yer. how the Emperores were ſo vile as dogges. *Sozimus* ſheweth litle better ſucceſſe. And before our Lordes dayes in the fleſhe, when their Empire made an head ouer Iuda; *Pompei, Craſſus, Iulius, Brutus, Antonius*, and their Ciuill warres, were wonders of miſery. And Plini recordeth, what miſeries made Auguſtus weary of his life, full often. Theſe rules ſhould be a bridle for *Buyſhopps* of Rome, and all of their *Caius*.

Heere is the faith and conſtancie of the holy.

Our gratious *eternall Spirite* here meeteth with the weak: that they ſhould not iudge of Gods fauor, by proſperitie in this world, From *Cain*, to *Tuualcain*, (or heathen ſmith *Vulcain*) the wicked bare ſway: *Which Spirite went and preached in the dayes of Noe, to them that are now Spirits in Priſon*, Nemrod the

the Rebel had firſt dominion; and Niniueh and Babel at the laſt, Nemrods houſe: and in Dan. 11.35. and 12.10. the faithfull are told what God meant, to let wicked Magog ſo afflict his: *euen to trie them in the fire, to purifie them, & to whitten them.* Twiſe the very ſame termes be told. Heere, is the ſame matter. That God would trie the pacience, as Dan. 12. of the holy: Holy Peter writing from Babylon to the Iewes ſcattred, telleth them of their happineſſe, in belieuing in Chriſt, whoſe kingdome tryeth his, as gold is tryed. The witty wicked Poet could tell ſo much: as *Menander*, *Epimenides*, and *Aratus* other poinctes. 1.Pet.1.

Scilicet vt fuluum ſpectatur in ignibus aurum,
Tempore ſic duro eſt inſpicienda fides.

That is,

As yellow Gold in fier men doe trie,
So Faith is prou'd in miſerie.

Euery trueth hath Gods warrant, whoſoeuer doth ſpeake it. Now the Popes religion ſtandeth *in proſperiti*; & no common weale hath their wealth and quietneſſe. Therefore they are not of S. Peters faith: who from Babylon wrote to the neere ſcattred Iewes, of affliction. Although at the firſt ſome Doctores of Rome were afflicted, and martyrs too. But after quietneſſe, they ſtill labored, to bring home from the Eaſt to old Rome; and pleaded from the Iewes manner of Fables, that the firſt called Apoſtle was in the Principall Citie: to make him a moſt wicked man: that (foreſeeing (as a Prophet) combatts where hee hath beene,) would not in his owne tyme, make that matter paſt all doubt. As Saint Paul Biſhoppe of Rome: and Saint Luke of Antioh, maketh it paſt all doubt, that Peter was neuer neare Rome:

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Clemens and *Tertullian* made *Euſebius*, write that he was: And all who folow them haue but rumores auctoritie. And he is curſed that makes mans auctoritie his arme: and *Melchior Canus* a Rhomiſt, maketh a ſounde common place, that our Churches ſtories of men are weake teſtimonies: In the 300. yer. perſequution, it was not ſafe for any to write of others: becauſe enemies by ſuch would ſearch out more, how to perſequute Chriſtians. Paul of Romane name, borne free in Rome, who would not build in others fundations, who was carefull for to ſtrengthen the Romans, as not hauing yet an Apoſtle, who firſt told the Synagogue, Acts 28. whereupon the Goſpell ſtood, ſheweth that HEE brought the name of Chriſt, to *Cæſares* pallace; Phil. 1. and was told Act. 23. that hee ſhould ſo doe. And ſaluting 25. Rom. 16. neuer giueth token of one word touching Peter: but cleane otherwiſe, Gal. 2. and Peter telleth expreſly that from *Babylon* he wrote his firſt Epiſtle, chap. 5. whereby all maner of ſpeach, all men would require proprietie: that the moſt knowen *Babylon* ſhould be there meant. Yet as Pindarus ſaith, that men belieue fables more then trueth: ſo experience of ſage men prooue that true: men otherwiſe ſage, hold that true; that *Peter* was in *Italy*: as the *Chaldi Iob* ſaith hee was at *Conſtantinople*, and the forged Ben Vziel vpon Num. 24. and millions of milliones after them: whereas we deſpiſe Iewes: Iewes equally deſpiſe Romiſts: where any could not miſſe to haue knowen the trueth: if Peter had euer bene at Rome. They who ſay by Babylon he meant Rome, would make him a ſimple Fiſher: that knewe not where a trope would make a wicked lie: and afflict all ages: where men neuer date cõmon bookes for all Ages, from a miſnamed place; where the Reader would count the ſpeaker a lyer: ſo the 2. Epiſtle was writ-

ten

ten from Chaldea where the letter ע was an S. in Bosor. Beor in the 70. and that, S. Peter would haue folowed liuing in Greeke landes.

And I saw another Beast, comming vp from the earth, which had two hornes like a lambe, and spake as a Dragon: and practised all auctority of the first beast; before him: and causeth the earth and them that dwell in it, to worship the first beast: whose wound to his death, was healed, &c. to the end of the Chap.

A most plaine description of the Pope. 1. by the beast arising from the earth.

First his state is a beast: as all armes of state are figured, by beasts & such. So the King of Locusts, ch. 9. is a beast cõming out of the earth, ch. 11. earth in opposition to the sea, signifieth a quiet state. So the Pope by quietnesse gate lands, to be aboue all Emperours, yet *Ceph*, the *Rocke æternall*, would be a seruant. And Peter Cephas, a fisher: but the vnlikest vnder their name, would be the vnlikest: next the Diuell, the God of this world: so his, a great state vpon the earth; in the City which crucifyed Christ.

By the Lambes two hornes.

The Lambe, signifieth the S. of God; Iohan. 1. & Apoc 5. Hornes, power, Psalm. 18. & Dan. 8. So he that chalengeth to be in steade of Christ, and to haue double power from him, Ecclesiasticall and Temporall, in Ebrew, ADONIKAM. *My Lord is set vp*, he is heere described. *He so sheweth himselfe, in the Temple of God: as if he were God:* among many millions

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who knewe him to bee the wicked man. But as in old Babel men were of Angells match, the three nobles that quenched the fier. (and made Nemrods sonne confesse their God.) and gracious Daniel admitted to familiaritie with Christ, and his Angells: and Ezechiel, and Ezra, and men like Angells: so where the Diuel had his Chappell, God had and hath his Church; to tell how Satan ruleth the Pope: and hath strong worke in error.

OF ONE ERROR IN THE POPE: WHICH MAKETH HIM NEXT THE DIVEL: WHERE THE DIVEL WOVLD TREMBLE; TO BEE SO IMPVDENT OPENLY.

The ground of our saluation standeth, in belieuing this, of the *womans seede, a destroyer of Satans workes*, Gen. 3. HEE, shall bruise thy head: that is spoken twise, in Adams tongue, in the masculine gender. Some late Popes I thinke, knewe so much Ebrew: though of old few did: when they made first the translation, called S. Ieromes, to be ignorant of this. So, not SHEE is meant, but HEE. *The eternall God*, as the *Zoar*, from Iewes, there note: *God in Christ*, and againe, and againe, *thou Serpent, shall bruise HIS foote-stepp*: and not HER foote-stepp: yet the Popes translation corrupteth that which they call S. Ieromes: and say; shee, shall bruise thy head.

2. Ioh. 3.

1. So the Latin called S. Ieromes goeth; though Arias Mōtanus had a better Conscience: & put forth the true Ebrew.

2. Of all Ebrew copies, that euer haue bene heard of: none herein was noted to differ: as by them full many, (which we read) wee may iudge of the rest: who would not passe ouer difference in Silence if any difference had bene.

3. All

3. All Greekes vniverſally, follow the Ebrew: yet againſt all, the Pope would haue: not HE: but SHEE: Marie, in his tranſlations: & in a treatiſe foiſted into Plantines great Bible.

4. Satan is broken thus: he brought Adams ſoule to death by ſinne: the reſtorer muſt giue it iuſtice.

5. Satan brought mans body to corruption; that HE, muſt reſtore it in reſurrection.

6. Satan by Adams fall brought all this world to corruption. the reſtorer, muſt bee able to make a newe world. But an HE, not a SHEE, muſt doe this: wherfore, this error, conuicteth the Pope of wickedneſſe, as high as the Diuels can goe. Yet all, that goe vnder Papiſts names, are not of this minde nor Giltineſſe: but all well charged with error here, are gilty without good change of mind. While this ſtandeth, & honor to Mary aboue her place. The Popes throne & Satans be all one. For this mayne poinct, would I gladly haue, a learned Papiſt to reply: that all might ſee, what can be ſpoken againſt the trueth.

Of the Dragons ſpeach.

Lawés be the ſpeach of a Policy: and the Popes decretals ouerruling ſtates, are wicked, commonly; though all cannot be ſenſleſſe: yet by vnlawfull men vrged they are all wicked. Seeing the Pope can haue no more right; thē a Teacher, if he were learned: al frō him is like an hand blackened with pitch. And S. Paul taught the Romans; that euery ſoule ſhould ſubmitt himſelfe to the higher power. Nero was then in place: and S. Paul appealed vnto him. And Nero the wicked man; in politie ſenſible, from natiue witt, was S. Pauls gard, & the good of the world: againſt the Scribes *Synedrion*: to which all muſt ſtande, Deut. 17. prouided alwayes, that they ſpeake

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ſenſibly, from the Law: otherwiſe all their right was loſt: and when they perſequuted Chriſt. He gaue the Romanes their auctority for life and death: that Iewes might not kill any 40. yeares before Ieruſalem fell. So the heathen Lawes giuen for mans ciuill good, be the earth that drinketh vp, the riuer caſt out of the Dragons mouth, to drowne the Church.

Of the two hornes, counterfaiting the Lambes.

The Pope prætendeth to folow Aharon, and the Leuites: and thence commeth his ſpirituall ſword: and he will without all color of warrant; *be a King of Kings, and Lord of Lords.* His wickedneſſe in the firſt being detected, ſhould ſhew that the Dragon ſpeaketh in him. *Aharon* had no more to doe with gouernemẽt then any other man, nor any of his ſonnes: and it was death for any to meddle with his trade: that was not of his ſeede: that his houſe ſhould be diſtinct, till *Chriſt* of Iudah ſacrificed himſelfe: & through the veile of his fleſh went not into the *Limbum*, as the deceiued hold, *but into the very heauens*: after this, Leuies office was wholly ended: though Mr. Eduward Liuely be commended, for his *Perſian Chronologie: Which maketh ſacrifices of Gods houſe hindred in Emporour Veſpaſians dayes: that they could not be done, by whom they ought to be done, or not ſo diligently, as they ought.* He and his commẽders miſſed ſtrangely of Chriſtianity, vnto the depth of Satans badneſſe: and next them the Pope. *Aharons* ſonnes for ſtrange fier were preſently killed; and were not forgiuen in this world, but were in the world to come: But the Pope blaſpheming the Holy Ghoſt, and the plaine trueth of Gods ſpirite, ſhall neither be forgiuẽ in this world, nor in the world to come: but as Iſcariot in this world is giuen ouer from ſin

In Bar. his booke, for D. Bil. ſyll.

to

to ſin: that he cannot come to the iuſtice of God: and is expreſly condemned to æternall flames for the world to come: Chap. 19.

Of the Popes ſucceſsion.

The Popes brag of ſucceſſion, euer ſince S. Peters dayes, in vaine. *S. Peter* was no *Prieſt*; nor of *Leui*: But an Elder: 1. Pet. 5. and hauing no more honorable faith then thoſe Elders. Elders neuer had particular ſucceſſion: though the *Thalmud* in *Aboth* to proue wicked traditions feigne ſucceſſion, howe one deliuered ouer, Lawe by mouth. *May. præf.* Tom. 1. *Gamaliel* had *S. Paul*. S. Paul *Timothie*, and millions: who kept the Bible to this day. And Chriſtian Princes who truely knew God: left ſucceſſion in ſome of their policie: and ſtill there were ſome *Apoſtolie, or Angelie Eccleſiæ*: that ſagely read the Bible: and Baptized: *and brake bread: the Communion of the body of Chriſt: and gaue the Cupp. his New Teſta. blood.* The high Councill made Doctores: and they were all either learned in Diuinitie; or, in great blame before God: and one skilfull might make thouſandes, in few year. that men ſhould not brag of ſucceſſion, from one: to know both Teſtaments pure in write: ſure for meaning; by auctores of the tongue: where enimies and friendes, vſe language alike: and præceptiue, for all that ought to bee knowen: this dutie, a Doctor ſhould performe: to ſhew the face of Chriſt, to ſhine like the ſunne, through all the Bible. But neuer *Pope* to this day, could doe this much. Therefore, they ſhould not clayme the ſpirituall horne. As holy Paul wiſhed K. *Agrippa*, and all the aſſemblie, equall to himſelfe; ſauing his bondes. And S. Luke ioyed, to pen S. Paules infinite witte, therein: and what an *Aſſe* he made of *Tertullus*: ſo, true Papæ, would haue reioyced

ced to haue made all Princes that gaue them reuerence, perfect in the word of God. But they had not S. *Ieromes* ſpirite, to goe by might to learne of a Iewe, the Ebrew tongue: and to write till, 91. to open Gods worde. Hee alone, did more then euer were in Rome *Papæ*. Therefore hee deſerued more reuerence then they all: and the ſlow bellies ſhould be aſhamed, to be ſuch Kinges of Locuſts in the world: and all *Cardinals & Buyſhopps* that croſſe the common Lawes of nations: And People muſt needes be wicked, that honor the prelate, in Iudgement. Eſai. 32. repeteth *Moyſes* law, and ſaith for the Goſpell: that vnder it; *Nabal*, ſhall not be called *Nadib*. *The foole ſhall not be called moſt reuerend, or right reuerend*; But hee ſhalbe ſuch whoſe ſtudie ſtandeth, in moſt reuerend or right reuerend matters. I now tranſlate *Nadib*, a generall terme of high title; Iſai. 15. to particular ſpeciall vſe. euery commandement of God hath his Maieſtie, which created the World: and they breed Monſters, that make croſſe lawes.

Of the ancient facilitie, in teaching the Law.

The holy Iewes did, as all men ſhould; honor the finger of God in the two tables: wherin all wiſedome of faith & manners is conteined. And a late worke, *Tiphereth* (glory) *of Iſrael*, telleth that Ebrew *letters, vowels, prickes, accents*, are at this day, as God ſet in the two tables. All Popes *Academies* deny this, their owne glory: and would make mans witt auctor of theſe three; that all ſhould bee accurſed, who make man their ſtrength. So wiſe is *the Church that cannot erre*; as to deny the pillar of truth. But ſtill God kept in the company of ſome, that belonged to the Church, the ground of trueth. This being ſetled, wee may go on; to ſhew how the godly did honor the

the tables of God. There they reckon letters 613. And beeauſe the ten Commandements, for faith and workes conteine all Diuinitie; the holy Scribes; drew all Lawes of *Moſes*, into the number of 613. They might haue made them moo or fewer. But by Gods ſpirite in honor of Gods writing, they bring them to his letter 613. to ſhew Gods care in the Law, that one *Iod* or *prick* ſhould not periſh: ſo wee ſee that God honoreth the Alphabet order: pſalmes 25. & 34. & 37. & 111. & 112. & 119. & 145. Prou. 31. Lam. 6. tymes: to ſtirre all to ſpend their life, in the word of life. That euery thing heere, might teach how God inviteth all to ſaluation. And the very *Geometrical* forme of *Aleph, Beth, Gimel, Daleth, Heh, Vau, Zain*, &c. ſheweth that when God, gaue them, their order; he gaue them alſo the forme, which wee haue now: and the Ebrewe name is from the forme which we now haue: and the Ebrew named Alphabet is followed in the Greeke Alphabet; old in the dayes of *Phiſiſtratus* when *Ariſtarchus* diuided *Homers Iliad* and *Odyſſea*, by *Alpha, Beta, Gamma*, &c. Now this was old, before *Ezra* was borne: and later then the Ebrew Alphabet: & that was later then the formes of Ebrew letters, which wee now haue: therefore *Ezra* inuented them not: as Popes would perſuade: but they are as God gaue them in the Tables: & be 613. there: whēce the Lawes 613. haue their order. 248. bidding cōmandements, telling what we ſhould belieue or do: 365. forbidding euil. The Iewes ſay the bones in a man well anatomed, be 248. which all ſhould work what God cōmādeth. That rule is only giuen for memory: & hath no further myſtery: the 365. call *Henoch* into mind, that as a ſon walked with God, & had his yeeres, as the dayes of the funs yeer. and ſo ſhall they that walke with God: as *Meſsias*, pſal. 72. To theſe cōmandemēts all diſputations are called: & all the N. T.

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The Law, *thou ſhalt make a King*, that commandement, is for *Meſſias* chieflie: handled in *Maymonie* Tom. 4. Nowe the Scribes knewe not, that Meſſias was to bee God. Therefore this Law; IEHOVAH, *our God*, IEHOVAH, *is One*. is vrged vpon the Phariſes: that *Meſſias* muſt not only be *Dauids* ſon: but alſo his *æternall Lord*, from Pſal. 110. and ſo Mat. 1. ſheweth a golden Candleſticke of 42. notes: and *Emanuell* and chap. 2. MESSIAS *the holy of all holineſſe*, is ſought for: the K. of the Iewes. And all the 613. Lawes are called into his life. The N. Teſta. beeing ſo handled, might bee laid in one view, to make Princes admire it at the firſt: when the yeares and promiſes of Chriſt: and puniſhments for contempt: and *Oeconomie* of ſtates, are laide in one light: and children when they firſt read, were taught to read his familie: and the end of *Salomons* houſe: and are taught the afflictiones, of *Sorobabilidæ* in *Daniel*, ſeuen tymes ouer. Thus an vnſpeakeable loue of the Goſpell, would flame in Princes heartes; when they ſhould ſee euery thing that can bee diſputed, brought to this Law. And the Law for the King, that he muſt write a copie of *Moſes*. And once a yeere read it himſelfe. So ſtates could neuer be deceiued: & millions might be skilfull in ſpeaches of the holy *Trinitie*: and in the ſtorie of them, from whoſe ſeede CHRIST was made after the fleſh; the bleſſed God in the Diuine ſpirite: and ſo great *God and Sauiour*. Moyſes made three crownes; one for the arke; which kept the Law: which *for knowledge, euery man ſhould weare in heart*; and the oratores of the Congregations, *alſo in tongue*: to bring all the Bible to ſhort ſpeach; as Matth. 1. Luc. 3. Act. 7. and the epiſtle to the Hebrewes doth, to a readie minde.

The Table with ſhew-bread; *remembreth the King of care, to feed all his xii. tribes:* ſo Moſes was King, and ſtill craving of God

God, what the people wanted; ſo Ioſuah: ſo Dauid: ſo Daniel made rich by wiſedome, chap. 2. præferred his zealous nobles, hoater for Gods glory then the fier: who kept their nation from further danger of Idolatrie. And by Daniels wealth, the returned, aboue 49000. were inabled to reſtore their policie. And God gaue Cyrus Crœſus gold, to bee abler to ſend the Iewes home, to teach the houre of true happines by our Lordes death: in Iubilie 28. ſuch men weare the crowne: no leſſe learned then the ſacrificer: and theſe exalted the horne of Chriſt: as much as hee that by the Crowne of the Altar of incenſe: morning and euening brent perfume.

The third Crowne was on the Altar of incenſe; touched now: and honorable in zeale and skill of praying to God: & Zacharie father to Iohn Baptiſt, not high ſacrificer, but of the eighth courſe of 24. had a Crowne of praiſe for his cariage in that office. 1. Chronic. 24. 10

Nowe for theſe Crownes, euery man ſhould knowe the Arkes meaning, the mercie ſeat; the Cherubim: and know who would beare this Law, in a minde golden within and without. But skill of ſpeaking, ſhould be required only of the practiſed vnto ripe yeares; nor bearing of the Arke, be laide vpon ſhoulders of Beaſtes.

To the maintenance of all by bread; belonged gouernement: for all offences: That the court of all tribes vſed; when heathen tooke away capitall cauſes; then excommunication, was all that could be done. Otherwiſe hee that kept his Fathers wife, had felt death at once. Princes were neuer excommunicated. *Ieruſal. Sane.* The high ſacrificer was whipped, & in all ſortes iudged as any other man: ibid. Leuies tribe was bound to be ready to anſweare to all demandes; for applying Ceremonies to their ſpirituall meaning: But they were often

ten worſt, as in condemnation of Ieremie, and Elies Sonnes, and Iehoſuahs in Nehemiah, and Zacharie and Malachie.

An application of the Popes calling to this.

It was death for any of Iſrael to meddle with Leuies propre dutie, when his office is quite extinguiſhed, it is a moſt high contemt of God to reuiue it, by imitation from mans braine; ſo all the Popes Prieſthood and Maſſe is curſed. As *Archiſynagogus* was choſen for the beſt learned: ſo where many learned bee, one to bee chiefe; reaſon and practiſe allway ſuffred this: but ſo that he ſhould not ouerrule: or doe any thing of his owne head. Reuenues altered not the caſe: which Lawes and reaſon require to bee ſpent for Chriſtian good: and not for purchaſe to idleneſſe. *Nuntius Eccleſiæ, Sheliah Zibbur*, The *Talmud* terme, is now the office of a Biſhop, or Elder: and none can bee fitt that way, without rare and chargeable education. And neuer yet any Pope was ſo learned, as with skill of the holy ſpeaches, to make a true narration, for the ſtrength of the Goſpell. They make their Cathedrals, dennes of thieues, when profeſſing to teach ſaluation; blinde leade the blinde into the ditch.

They who wreſt S. Matt. 20. Marc. 10. Luc. 22. for condemning of Gouernours of nations, deale moſt wickedly. Our Lord. Prou. 8. *that hee giueth Princes wiſdome to gouerne:* and ſtories, ſhew that heathen gouerned for this life, and ciuill commoditie, as well as euer any other. Neither any terme vſed of the three Euãgeliſts meaneth tyranny, but as in the 70 anſwereth to ordinary Ebrew. And *Zebedes* ſonnes Mother requeſted not place of tyranny: but of ciuill auctoritie; as for to be great in Iuda. And our Lord would neuer anſwere beſide-

beſide the Qu. Their barbarous blindneſſe is vnſpeakeable, who wreſt holy wordes, to maintaine Buyſhopps ſauage, and more then hagarene tyranny: and how can ſuch eſcape the fier of Gehenna?

A doubt for the manner of policie now: what way is beſt to be taken.

Seeing the common ſort of welthy are bent to this world, to bee rich in kinges ſeruice; or Law; or merchandize: that many cannot be fitt Teachers; but men bent altogether that way: what is the ſoundeſt remedy, heere? Seeing the world will not admitt great chaing: and great learning ſhould bee plentifull: before great change would be to any good.

Anſwere.

The Vniuerſities ſhould vrge, great practiſe of the Hebrew Prophets & Greek Apoſtles, vſing all helpes of *Thalmudiques* and Heathen: by choſen guides: & all of skilfull actes, ſhould haue good recompence: And after certaine yeeres, none ſhould haue any præferment, but of ſpeciall redineſſe in the trueth of holy ſtorie: where error troubleth as hæreſie: & the people ſhould haue a moſt exact tranſlation; to which all the Realme ſhould haue their conſent: & ſo Scholars all ſhould haue a voice in Biſhopps proceedings: & reuenues: & be the only ſeniores in matters of learning: but for al Court matters, ſhould haue common Lawyers: & other officers in Societie with thē: & by learned ſermons ſhould make al of good conceipt; though not of learning to teach others. But all that the ſcholar ſhould do, is to be *Angelus eccleſ.* & to kepe him within

that compaſſe. Some as in Geneua, bare ſcholars would in wickedneſſe, ouerrule the Senate: more then any Pope was euer knowen to doe. Men that will teach and ſpeak not precious matter, will be the deſtruction of the Goſpell. The zealous without knowledge, haue in this kinde done much harme; and when an vnlearned ſcholar is highly præferred, and not brideled, he will hardly be kept from doing vnſpeakable miſchiefes: Ciuill auctority ſhould make a wall before ſuch, that they ſhould haue no whit of Popes auctority: where the Ciuill horne belongeth to the King: and only the horne for the heart, to *Sheliach Zibbur*, or orator of the congregation; So the Popes hornes be broken, as the *Selecians*, & *Ptolomeans* when they tyrannized ouer the holy.

What may wee thinke of Buyſhopps, of which ſort many Popes and Cardinales bee.

The Talmud in Sanedrin concludeth, that if any giue money to be a Senior, they ſhould hold him, as an whipp for an aſſe. Maym. fol. the People, be the aſſe, that ſuffre him; and he is a ſcourge from GOD, for ſome badneſſe of theirs. And † *Ambitus* in Tulli was hated: and, *Lege* Iulia. And from Act. 8. called, *Simonia*: and one ſuch man may cauſe God to be openly angry with many; that he will not forgiue them in this world; but ſend open puniſhment vpon them; though ciuill wicked haue their open reward heere: and the puniſhment reſerued, to the world to come: that is the meaning of the phraſe: *forgiueneſſe in this world, and in the world to come.* Math. 12. and Maymoni. tome. 1. Pœnit. Perek. I haue knowen mighty mightily plagued; for Buyſhopps; ſome by their owne ſtrange death: ſome by many Children: and *Sanedrin.*

† This word ſignifieth, an earneſt preſſing of men in ſuing for offices: and bribing thē.

nedrin saith, others should not be quiet, till they remoue such from their societie. And the wordes; thou shalt not make thee Elohim (Iudges) of Siluer or Gold: are of the Thalm. applyed hither wittily. And such Buyshopps in Diuinity be most high contemners of God, and they cannot speake from God but from the Dracon.

Of the Pope, King of Kings.

And the auctority of the first, he practiseth all before him. ,,

L. Inter Claras C. de summa Trin. so all the Emperors now are confirmed of the Popes: which right in old tyme, Emperores vsed ouer Popes, As reason would: though a D. of a great towne as Rome, had great reuenues: to be hospitall, and to breed many learned; that was the intent of Princes in their great Liberalitie.

And he causeth the earth, and such as dwell in it to worshipp the first beast: whose wound vnto death was healed. ,,

In his confirmation of Emperours, he giueth them S. Peters blessing: and men worship them with title of *Diui*; when the Empire was once dead in Rome: and translated to *Bizantium*, called new Rome: *so that old Rome had continued a most filthy habitation of hoggs and oxen, but for the Popes supremacie:* when he was worshipped, as the *Dii Cæsares*. As *Steuchus* confesseth against Valla; lib. 2. BVT WHEN THE PONTIFICALITY WAS SET VP IN ROME; THAT ALL NATIONS, FROM EAST TO WEST, DID WORSHIPP THE POPE, NO OTHERWISE

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THEN OF OLD THE PROFANE CÆSARES: He taketh autoritie to confirme the Emperors; & to make them of better eſtieme, with ſuperſtitious ſimple people. That is here plainly fore-told.

How long the Popes, the Starres falling; *could not become mountaines of fire, to caſt themſelues into the ſea of the Empire.*

Before Chriſtianitie came in policie to *Rome*, the People, and Doctores choſe the Father, as the Iewes did the *Archiſynagogue*: as all ſhould bee and were vnder heathen gouernement. And they ſhould bee of the Dragons poiſon, that would make any more adoe for their autoritie. When Chriſtians held the Empire; and Conſtantine lothing Rome that Crucified Chriſt, and the vnlearned Popes, that could not bring the Pallace to Chriſtianitie in 300. yeares. When holy Paul ſoone made *Narciſſus* bad folke, the beſt; and Peter if euer he had come there had done as much. So when Conſtantine remoued to *Bizantium*; his houſe and lieuetenant of *Rauenna*, confirmed the Popes, whoſe election ſhould bee authenticall: ſo when Charles the great after the ouerthrow of *Deſiderius*, king of the *Lombardes*; and of that kingdome, and came to Rome; *Adrian* the Father, (when Charles the great confirmed with greater priuileges, all that *Pipinus* had giuen to Gregory the third) to requite the benefites of Charles, calling an *hundred and fiftie Biſhopps, maketh a Perpetuall decree. Nullum poſthac fore, neque Romanum, neque aliorum Templorum Antiſtitem, niſi quem Carolus, ſucceſſoreſque eius ſciuerint & iuſſerint; refragantes huiuſmodi patrum, decreto, diris deuoti, eſt niſi reſipuerint adiecta proſcriptio.*

Adri. 63. diſtinct.

Auentinus lib. 4.

That

That is:

That there ſhould bee no B. of Rome, nor of other Churches, except him whom Charles and his Succeſſores ſhould know and command (to be ſo.) They that withſtand ſuch a decree of the Fathers, are curſed; and vnleſſe they repent, a proſcription is added.

This conſtitution ſubtile Popes, in great diſſentions of Princes, brake: yet in the yeere 1314. *Loduike Bauaras*, reſtored the Empires right (much blotted) vnto his whiteneſſe: againſt Iohn 12. for when hee was excommunicated of the Pope. for entring into Italy with an army: and for ſetting Gouetners ouer Villages and Townes againſt his will. And becauſe he præſumed as ſoone as hee was choſen, before hee was commanded of the Pope, to take vpon him the name & right of the Empire; Hee with the Counſell of his Nobles made one *Petrum Corbarienſen, a minorite*, Pope: vſing his anceſtores autoritie & manner. And aſſembling men that knew diuine and humane Lawes, ſheweth that the Pope hath no right aboue Cæſare: But cleane contrary, the Pope with all ſpirituall high & low, ſhould be ſubiect to the higher power. Thus dealt this good Emperor; mild enough; or rather, too milde. And S. Paul borne to be a Biſhop of Rome, in Tarſus, free in Rome, told the ſame, Rom. 15. as he told from, 2 Theſ. 2. howe thence *man of ſin would ariſe*. If 2 Theſ. 2. had bene read of all Children, ſince S. Paul wrote, aged, moo then the Starres of Heauen, a million for a Starre, had knowen what the Pope is, and equall giltie, *Cardinales*; And our *Archbuyſhopps* in his canones, damned by common Lawes, following the light of Gods engrauement in ſoules. All Scholars that will bee ouerruling Ciuill matters, vnable to ſhewe skill in the Lawe, of one *Iod* or *Prick*, as our Lordes ſpeach requi-

Or Auentinus lib. 7. & ſeq. & Naud. & others.

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requireth. Mat. 5. and will *Archbuiſhopps* &c, and vrge athean othes, and impriſon better lettered by many yeares ſtudie then themſelues: and pine in Priſon vnto death, full many which hold the trueth of redemtion in trades life better then they; are, in the Popes Giltineſſe heere: and ſpeake from the Dragon: And are ſure to goe with both into æternall flames. The learned know that they to whom I now giue the *Anathema Maran Atha*, will ſooner goe to *Bantam* to fetch pepper, then replie. And as Ouid. ſpeaketh, that while the Romane Empire ſtandeth, his fables ſhould ſtand: ſo while the world ſtandeth, our reuiuers of Dracons bloody lawes, & others to profane God; ſhall ſtand, in this my blame; in my defence for our King and nations integritie.

Si quid habent veri vatum præſagia.

By what Iudaique curſedly reuiued Ceremonie, the chiefe diuinitie D. of Rome, bewitched Emperors: to giue a ſpice of countenance, that the Pope was aboue the Emperor.

In Iudah; Kinges were annointed with oyle, præſcribed by God, to Moſes: and it was death to imitate that oyle. The *Thal.* hath a full treatiſe of that. Thence all of witt will fetch it: No King was euer annointed with this, but Kings in hazard; King *Moſes* was not, King *Ieſus* was not, King *Samuel* was not, *Saul* not accepted was, *Dauid* not accepted was, *Salomon* in hazard by *Adonijah* was, and *Ioaſh* for Athalias ſtirre was. All this God alloweth. By the Peoples autoritie wicked Ioachaz, two yeares yonger then his brother, more wicked Ioakim, was: all theſe, to auoid diſſention. So annointment was ſtill the token, of a perſon doubted: whether the people ſhould

ſhould accept him, or not. Now the Patriarke of *Conſtantine*: beginning annointement, of Emperours: as in *Iuſtinius*, the vncle of *Iuſtinian*, fame goeth; chalenged heerein no ſuperioritie, but would haue the *Emperores* that requeſted the Churches fauor, If they were ſtayned in open blame, to want that good will, till open repentance came. This had zeale and mans witt: but God forbiddeth to imitate Aharons ceremonies: namely in oinctments. No cheſt, might bee made like the Arke: no candleſticke; no Table; no curtaine; no building, like the holy. Touching our manner in England, I thinke it began in token of freedome: as not vnder the Emperor, but equall. But ſeeing Prieſts were the annointers, Locuſts NOW in flames æternall: it ſhould, with ſacrifice, Aharons cope, Leuites linen, and name of Prieſt be left off: If my poore opinion were worthie of accompt: if quietly they might: otherwiſe ceremonies of force were broken: as in *Dauids* eating of the ſhew-bread: and beeing deadly for vſe: as circumciſion for Galatians; yet in *Timothie* was repeted. So the wicked bookes of the *Apocrypha* whereof none haue one ſyllable of Chriſt: (though Galatinus would bring Baruc to him: In, *God will bee ſeene vpon earth*) becauſe the fables ſpake of Iewes ſtories (whoſe trueth heathen denied) were receiued for mens weakneſſe. But when Greeks would make iarring ſayinges, true diuinitie: Iewes told *Hagarenes* their iudgement was weake: and ſo there the Goſpell found contemt: ſince the Pope annointed Emperores of weake autoritie: after hee deceiued the Empire: For 200. yea. warre that weakened Weſt Kinges, the oinctment was pleaded for a token of ſuperioritie; that the beaſt comming out the earth, might haue two hornes like Chriſts.

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And he doth great signes, that he causeth fire to come downe from heauen, into the earth, before men: and he deceiueth the dwellers on the earth before the beast.

When Israels state came farre badd; holy *Elias* made fier come downe from heauen: In memorie of that storie; *Iohn* saw in his vision fire come downe from heauen: betokening thereby any signes. Saint Paul told this in proprietie, that by false signes wicked Romylus, (Esai 11. in the *Venice Chaldy*) should deceiue, if possible, the very elect: *because they would not receiue the loue of the trueth*: as Salomon warneth *Ephraim*, Prov. 3. the Emperors strife was with the Popes for *Auctority*, litle or nothing for *Diuinity*, where they should haue beene of best iudgement: as *Charles* the great was of great iudgement; that the Popes for feare of fall, by resisting a learned Emperor, decreed for him and his successors, (as I shewed,) confirmation of Popes, that should serue in Rome.

Of Papists miracles.

Neuer any commented vpon any text, Bible, or Law, as the Papists doe vpon their Miracles. The Iesuites in the *Indianes* doe such strange Miracles, that *Lucian de vera historia*, would as well seeme true: as noble learned *Saddeel* nippeth *Turrianus*. And at dinners and suppers in stead of the Bible, they read the stories of their owne Miracles. So the *Lady* of *Hales*, made *Iustus Lipsius*, of a quicker spirite to his stile: as *Bacchus made Ennius*. And creeples come to *Hales*: but goe away leaping: So at *Colen* in a stage play, creeples came to S. Lau-

Laurence, and went a way leaping. So in *Walsingam*: The *Host* was caried in Cambrige ouer the market place, in a coffer by two strong men: and præsently became so heauie, that both they could not cary it alone. And when they put *drakes fresh blood to the wine:* all (but Heretiques) may see the very wine, liuely blood. That men sware by the blood of *Hales:* I heard a man, (in the ende; of true faith, and fatherlie cariage Rich. *Meneuensis*) say: how his conscience pricked him, when to *Masse* he vsed drakes blood. I know not but by confession, whether this be true or noe. At *Mentz* townes end Eastward, in the brim of the fieldes, standeth a lowe crosse of stone: That way I walked with two Iesuites, and a proselyte, whose commendation from the Pope to the Bishop; and they then sitting with mee on a greene, desired to read from Latin to Ebrew, for to plead for a principall Cardinalship. Of thar stone crosse, *Pater Nicolaus Serarius said*, thus: Once a man drunke, armed with a sword stroke this crosse: and it poured out blood: and pursuite was made after the man: and hee was executed.

Then said I; let the Bishop, and all his Canons, that be not Lutherans (I know they will not try) take swordes and strike all the crosse, and if it shed one drop to my sight: I will accept the Cardinalship offred: and be of your faith: as I am of Saint Peters faith already: and belieue no more then *Epiphanius*, that hee was euer at Rome: as he cared no more for *Clemens Alexand.* then did *Patriarch Photius:* and lesse of *Tertullian*, hurt by *Montanus*. The onely auctores that *Eusebius* could bring for Peter to haue beene at Rome. And that strength beeing broken,

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all further teſtimonies are but winde. The *Thalmud in San.* requireth in teſtimonie *eye-ſight*. And for the newe Moone (though they knewe the Mathematiques) they vſed two mens teſtimonie that they ſaw the Moone (vnleſſe cloudes hindered) before they ordeyned the feaſts celebration: ſo God would haue the People to hold their *eye-ſight* iudge: as all ſimple muſt pleade ſure faith. So, ſtrike you this croſſe and make blood come forth to two witneſſes: which by Moſes Law muſt be my warrant: and then I will be of S. Peters faith in your ſenſe. Of the *Catholike* faith I am, and of the ancient faith, which holy Paul of Tarſus, Gygs land; and holy *Luke* of *Magogs* land, in Syria, taught and wrote from Moſes and the Prophets. Ep. 2. 20. Make blood come out of this ſtone, to my ſight and I will bee a *Pſeudo-Catholique* as yee are: vpon this we turned to read the proſelytes letters: For whoſe teſtimony that I might haue had a *Cardinalſhip principal* at Rome. One Mr. Murton of Yorkeſhiere, deſired me to goe to *Mentz*, with him to heare that asked: and tooke occaſion in ſpeach of Cardinales, to aske what mine had bene worth: then ſaid hee, about 18000. french Crownes. But I ſhewed that Gods word was plaine, to all of the tongues ſtudie: and pure in all rules, to conuert any well meaning heart: & perfect to guide, through the whole courſe of life. I wiſhe others to belieue their miracles as I doe, who know that God made *ſenſe* a diuine teſtimonie: that a man conuicted vpon two witneſſes, conuicted to worſhip bread and wine, ſhould dye the death. The Goſpell thriſe, and S. Paul 1. Cor. 11. tell that IESVS *gaue bread and wine, and that the Diſciples dranke what hee gaue.* That no miracle was heere, but the natiue manner of a Couenant. And if the Apoſtles or Greeke Fathers had ſaid; The *Bread and Wine* were altered, from their taſt, or nature, for ſo much:

much: heathen would haue ſworne, the world neuer bare wickedder Magicians: nor worthier of death by Moſes Law: which *Chriſt* gaue, as *eternall God*, and came as man, to bee iudged of man, how hee did performe all: ſo that the natiue power of reaſon which he planted in all ſoules, ſhould iudge of him; that he performed all iuſtice, to plaine capacitie of all nations: and required none to belieue further then logique common; to euery man, would require aſſent: or tell of open rebellion againſt the trueth.

This alſo was a great miracle that Emperor Henry the VII. next *Albertus*; in ſeditions, comming to Italy where 60. yer. Emperores abſence, gaue the Pope much auctoritie, when the king of *Sicilie*, *Robert*; made ſtirres: and the *Pope Clement*, V. fauored him, as a vaſſall, of the Church, and then kept at *Auinion*: he commanded both by the othe of fidelitie, to keepe the peace. He anſwering that he would take no ſuch othe: yet (by perſuaſion) would take the crowne of him, was ſoone after of *Cardinales*, by *Dominican Bernehard* poyſoning the *Hoſtia*, or the Sacrament of the Altar, ſent to Haides: becauſe he would be boũd to no man. The *beaſt with two hornes, like a Lambe, in trueth the Dragon let looſe*, after 1000. yea. Apoc. 20. did this miracle: The like was done to our K. Iohn, who ſhewed in the Abbot of *Glaſsimbury*, litle good will, to make Popes too fatt. And their dayly miracle told afore, of the Sacrament of the Altar, that men muſt belieue they haue no *ſenſe*; this *Simon-Magus bewitching* of men; by Moſes Lawe ſhould put them to death: howe they would make their Images ſweate, by a fier and water, hid behinde them, in the *Veſtrie*, and tell how the ſainctes were angry, that men had no more zeale to offre to them; theſe were commonly knowen to them, that liued in our Fathers dayes: before valiant King

Naucler Gene. 44.

A Miracle of the Popes: tranſubſtantiating the bread into Poyſon.

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Henry VIII. brake both the Popes hornes, *and ate the flesh of the beast.* If *Erasmus Roterodamus*, had liued to this houre, he could neuer haue iested ynough, with the Popes false miracles: as Saint Paul termeth them. Yet to this day euery where Papists brag of their religion, as proued by miracles: *and so, they proue their doctrine to be new.* Miracles are to bee wrought at the first deliuery of doctrine. When Adam first sacrificed, fire from heauen kindled it: and Abels sacrifice respected of God, (are in Octaplo,) were fired by God. That fire was kept vntill the flood. Then againe, *Noes* sacrifice was kindled from heauen: And that fire was kept by great SEM, or *Melchitzedeke.* Abraham sacrificing, had fire first (in recorde) from heauen: and in Moses & Salomon, that is expresly told, and thence gathered to the former: so when the Iewes came home from Babylon, they sacrificed: no mention is made of their fire. Their priuate storie, *Salseleth, Hakabala* saith, they had fire from heauen. The abridgement of the senseless writer *Iason* of *Cyren*, called the second of Maccabees: telleth an old wiues tale, of fire, turned as vnto salt, and set against the sunne, and so brought to inflame the sacrifice. *Archimedes* fire that set Roman ships on flame, *at Syracusa*, with a Christall Glasse of narrow passage for the sunne beames, should haue beene as holy a fire, as that of Iasons fable: yet the Pope maketh great accompt of this inuention: as being so true as his miracles: whereby he would proue new sacrifice. Before the flood, Adam liuing longe to teach the truth, and the creation being all miraculous, we haue no properly told miracle, but our father *Henochs* assumption. *Abraham* reuiuing the world, did miracles: so *Moses* beginning a new state: and IESVS in his noble

These fables God hated, and forbiddeth. Tit. 1.14. 1. Timoth. 1. 4. and 4. 7. and so his people will.

noble conqueſt, in ſtaying Sunne and Moone: and *Samuel* at *Sauls* inſtallation. *Ezekias* in great fall of tenne Tribes captiued, had the ſunne turned backe tenne degrees. To Babell the fire was quenched, Dan. 3. and the King made as a beaſt, chap. 4. Daniel ſtoppeth Lions mouths: and an handwriting damning the ſtate, chap. 5. Thus to nations firſt motion, or fall miracles are giuen: but to confirme no other religion, then agreeth with *Adams*. But the *Pope* will dayly *tranſubſtantiate*, and make a *Lynceus* belieue he cannot tell whether he ſee Bread and Wine: and ſo make a ſacrifice, as calling fire from heauen: which muſt kindle euery ſacrifice. And whereas *eye-ſight* is Gods Teſtimony by Creation, law, and allowed euer, euen in the ſeale of the Couenant, which may conteine no matter litigious; He breedeth warres, to make haile & fire mixed with blood. All this Doctrine is from the mouth of the Dragon.

Saying to them that dwell in the earth to make an Image to the beaſt, which hath the ſtroke of the ſword, and is reuiued.

The earth, is the profane common world, oppoſite to the Church: The Image reſpecteth, Dan. 2. as the beaſt looked to Dan. 7. So the Pope ſhall challenge power to make Imperiall ſtate; termed Image, Daniel. 2. *Padeuicius* lib. 3. Capter 10. In *Lotharius ſaxo*, handled a plaine ſtory for this prophecie. *Lotharius ſaxo*, by perſuaſion, or ſuperſtition, caſt himſelfe at the Popes feete, as hee tooke the Crowne. The Romiſtes to make this a matter præiudiciall to other Emperors, ſet vp a picture, when Lotharius was gone with this inſcription.

Rex

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Rex venit ante fores, iurans prius vrbis honores,
Post homo fit Papæ: sumit quo dante Coronam.

That is,

The King before the doores doth come;
The Cities honors first hee sweares:
That done; the Popes man he is made,
Of whom he takes the Crowne he weares.

Frederick the first was angry; saying, *To bee the Popes man, was all one, as to be his seruant, or subiect:* The Pope once tooke away the Picture: but soone after fearing, lest the Emperours courage would wholy shake him off: thought to bridle him at the first; and vpon strife, by letters, he warned him, that he should haue before his eyes, how hee had receaued the ensigne of the Imperiall Crowne from him. And a stirre rising against this one of the Legates said;

Romanum imperium à Grecis translatum est ad Alamannos: vt Rex Teutonicorum; non antequam, ab Apostolico coronaretur, Imperator vocaretur. Ante consecrationem, Rex, post, Imperator. Vnde igitur habet imperium, nisi a Papa? Ex electione suorum principum habet nomen regis: ex consecratione Papæ habet nomen Imperatoris, & Augusti, & Cæsaris. Ergo per Papam imperat: Recolite antiqua. Zacharias promouit Carolum Magnum, fecit ei nomen grande, vt esset Imperator. & vt posthac perpetuò rex Teutonicus esset Imperator, & aduocatus sedis Apostaticæ: vt Romano Episcopo Apulia, per eum pacata esset. Subiecta, quæ Papæ, cum Vrbe Romanæ est, non Imperatoris: Roma, Papæ sedes est. Imperatoris

toris eſt Aquis in Arduenna, quæ eſt ſylua Galliæ. Imperator quod habet, totum habet à Papa: ſicut Zacharias tranſtulit Imperium à Græcis ad Teutonicos; Ita Papa poteſt iam transferre ab Alemannis, ad Græcos. Ecce in poteſtate eius eſt, vt det illud cui vult, propterea conſtitutus à Deo, ſuper gentes & regna, vt ædificet & deſtruat, plantet & euellat.

That is:

The Romane Empire was tranſlated from the Greeks to the Almanies: that the King of the Germanes, ſhould not be called the *Emperor*, before that he was crowned by one *Apoſtolique*. Before the conſecration he was King; after, *Emperor*: whence then hath he his Empire, but from the Pope? By the election of his Princes, he hath the name of King: by the conſecration of the Pope, he hath the name of *Emperor*, and *Auguſtus*, and *Cæſar:* Therefore by the Pope he rules: ſearch antiquities. *Zachary* promoted *Charles* the Great, he gaue him the name of *Grande*, that he might be *Emperor*: and that euer after, the *German* King ſhould bee *Emperor*; and aduocate of the *Apoſtatique ſea*. That *Apulia*, brought to peace by him, ſhould be ſubiect to the Romane Biſhop, which is the Popes together with the Citie of Rome, & not the *Emperors*. Rome is the Popes ſeat: The Emperours ſeat is *Aquis* in *Arduenna*, which is a wood in France. That which the Emperor hath, he hath wholy from the Pope: as Zachary tranſlated the Empire from the Greekes, to the Germans, ſo now the Pope can tranſlate it from the Almaines to the Greekes. Lo, it is in his power, that hee may giue it to whom hee will: and for that cauſe hee is ordeyned by God aboue nations, and Kingdomes, that he may build and pull downe, plant & root out.

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This Oration of the Popes Legate, maketh a moſt liuelie commentarie vpon the text following.

And it was giuen him to giue ſpirite, to the Image of the Beaſt, that the image of the Beaſt ſhould ſpeake: and cauſe that all who would not worſhip the Image of the Beaſt, ſhould be kill'd.

He quickneth the Empire, to haue power of life and death againſt the reiecters of his allowed Emperour: till he depoſe him, and ſet vp others.

Of ſubiection in all matters to the Pope.

And he cauſeth all both ſmall and great, both rich and poore, both free and ſeruants, that hee may giue them a marke on their right hande, or their forehead, and that no man may buy nor ſell, but he that hath the marke, or the name of the beaſt, or the number of his name.

Naucl. Gen. 44.

G. r. de Iure, Iure. in Clem.

Marke, in the hand, is oth of fidelitie, and ſubſcribing to his Supremacy. When Emperor Henry VII. refuſed to take oth of fidelitie, to obey Clement VII. *he was ſoone after poyſoned in the hoaſt, tranſſubſtantiated from wholeſome bread into poyſon.* Becauſe he called great Aſſemblies and Scribes; and anſwered, that this was a new matter: and not ſeene in his prædeceſſors age; That the Prince of princes, and Lord of the world, ſhould be bound by an oth of fidelitie, to the *ſeruant of ſeruants.* The vicar, of the Dragon who was a murtherer from the beginning, ſhewed all his conſcience; that pretending to giue Chriſt our life, gaue death. After Henries death,

death, Clemens being terrible, that Emperours ſhould bee redier, to ſweare vnto fidelitie to the *Bridgemaker* of Rome, putteth foorth the contents of that oth.

Vt Cæſar Eccleſiam Romanam defendat, Hæreticos exterminet, neque cum impijs vllum commercium habeat, vt privilegia quondam Romanæ Eccleſiæ conſeſſa quocunque tempore conſeruet: in primis, ea quæ profecta ſunt à Conſtantino, Carolo Magno, Henrico, Othone IIII. Frederico ſecundo, Rodolpho, nequid Iuris in illas Eccleſiæ Romanæ facultates, atque poſſeſsiones, quocunque titulo ſibi vendicet, vt reliquas etiam vbiuis, Eccleſias earumque libertatem, ac Iura protegat &c. in Clementius ſub Tit. de Iure.

That is:

That Cæſar defend the *Romane Church*, expell hæretiques, nor haue any commerce with vngodly men, that hee ſhould preſerue the priuileges once granted to the *Romane Church*, at what tyme ſoeuer; and eſpecially thoſe, which proceeded from *Conſtantine, Charles the Great, Henri, Otho 4. Frederik the ſecund, Rodolph*: and that he chalenge not any right or power, vpon any tytle ouer thoſe priuileges and poſſeſſions of the Church of Rome. That alſo he defend the reſt of the Churches wherſoeuer, their liberties, their lawes, &c. In Clem. ſub Tit. de iure.

Thus *Emperors* muſt defend all Popes Lawes: by which all his foes and hæretiques, cannot buy nor ſell. And all muſt haue auricular confeſſion: and all houſekeepers muſt pay a rickſ-penny for euery chimney: and Prieſts be the exchequer men: & Chauncelors for eccleſiaſticall præferm̃ets; Buyſhoprickes, Abbeies, &c. that Kings and Emperours ſhould haue

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but ſmall force. And the *Locuſts ſhould haue the Lions teeth, to hold faſt all that they caught:* and ſhould be like *Horſes* præpared to warres: and ſhould haue *Crownes* vpon their head, though *their King* called himſelfe, *the ſeruant of ſeruants*: and bare the face of a milde priuate man: the *Locuſts* had *winges of Camps*, and the breſt plates of yron, to command warre & peace as they would: that none ſhould be in the Commune Weale, but of their marke, by othe, & ſubſcription, or whole profeſſion.

Of the marke in the forehead.

Aharon his garments conteined the ſumme of religion: whereof one part, was a plate of gold in his bonnet, thus ingrauen: HOLYNESSE FOR THE ETERNALL. That is expounded, chap. 14. where the Chriſtians hating Idolatry, haue the name of God written in their forehead. As *God will make knowen who be his: and all who call vpon GOD muſt depart from wickedneſſe.* So heere the hauing of his name in the forehead, is the profeſſion of his decrees. The ſaying of *Aue Marie*, went ouer all, to the poore beggars: and reuerence to the *Croſſe:* and comming to their moſt wicked *Maſſe:* and refraining from reading Gods Booke, but for licenced: and auricular confeſſion: briefly, all differing from their Dracoes lawes, was an heretique, and might neither buy nor ſell.

Of the name of *the beaſt*, and the *number of his name*.

That is, his owne name: So vſuall in ſtates, the Antecedent is for the relatiue; as Daniel chap. 9. *The Gouernor ſhall deſtroy, the Gouernor owne people:* for his owne. Through the Bible, the

the names giuen by the holy, abridge the ſumme of their life. God called the firſt man ADAM: which is alſo our commune name, MAN: to tell vs euery moment, that duſt wee are: and to duſt we muſt return e. *Seth* bare a warning, that onely ſome of his ſhould be ſetled, when the flood made a moode of all the earth. *Enoſh* telleth of ſorrow: (that profaneneſſe ſprang inſtead of calling vpon the name of God:) *Cainan* telleth of Lamentation due for that; *Mahal-el*, how the *Almighty* bringeth a mixture by water, vpon all. *Iared* how all goeth downe: He nameth his ſonne *Enoch* conſecrated to God, to be an onely man in the curſed world: and he told in his ſonnes name, when God would ſend the flood, *Methu-Schelach*; when he is deadp, reſently God ſendeth it. *Lamech*, borne in tyme of all ſorrowes, in his dayes the fathers died: and all to euery ſoule that called vpon God: and looked to ſaue their life by the Arke; els they had come to *Noë*: to haue gone into the Arke. *Noë* is conforter. All theſe be fathers to all in the world; and all degenerate, who deſire not to know the reaſons of their names. So through the old Teſtament the faithfull printed *faith* and *ſtory* in their childrens names. And the Booke of numbers, hath vnder propre names moo ſentences of faith then would make a great volume. So that without Ebrew much of the Bible wilbe vnknowen. So before the Captiuity of Babell the Godly gaue names to their ſonns, ſhewing hope of their defenſe, and helpe by *Elam*, of whom came Cyrus: one long before called his ſonne, *Elam*, another alſo calleth his ſonne, *Elam*: for inſtruction that *Elam* ſhould ſend the Iewes home. And God bleſſeth theſe two with moſt iſſue, Ezra. 2. Another calleth his ſonne *Bagoas*: by a famous Perſian name. Another calleth his ſonne *Adonikam*: *God ſtandeth aboue all.* Now *the ſonnes of Adonikam*

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were 666. God then meant to apply that to further matter: as ſeauens in the Bible call into minde the firſt *Sabbath*, reſted in hope of Chriſt; ſo ſixes, are commonly a memory of the ſad fall, and vſed in ſorrow. Holy *Lamech* liued yeares 777. then he reſted. In the ſix hundreth of *Noë*, the flood came. *Nabuchadnezar* his curſed Image, was in height, 60. cubites, *in breadth 6. cubites*. The gold brought from Ophir to Salomon, was 666. talents: as no long bleſſing, when after his death, *Syſac* King of Ægypt, hath all of the Temple for a ſpoyle. Now, *Adonikam* his ſonnes, 666. might ſhew that God would vſe that text to ſome ſad matter. Let vs now examine the words of the Text.

Heere is wiſedome. Let him that hath wiſedome, reckon the number of the Beaſt. For it is a number attributed vnto a man. And his number is, ſix hundred, ſixty ſix.

Adams wiſedome is ſhewed equall to Angells, in giuing names to beaſtes and foules, according to their nature: ſo that mans firſt wiſedome appeared how his ſoule bare the image of God, in fit names. His holy ſonnes folowed that: and all of wiſedome will examine what names they haue giuen: and ſee which of all them will fit the beaſt heere: *the mans name* may ſoone be found by 666. for onely ADONIKAM of a man hath that number. Now the wiſedome ſtandeth in the nation *of Adonikam*: how the beaſt that hath hornes like a *Lambe* is fitted to that. Let vs haue our ſtories, to ſhew how the Pope is fitted to this. *Innocentius* the third bragged to *Emperor Philip*, that he would take from him the Diademe of the King, or he ſhould take from him, the Apoſtolicall

Abbas Vſp. Naucl. Gene. 44.

(Apo-

(Apoſtaticall) enſigne. *Chriſt ſaith; by him, Kings reigne and Princes decree iuſtice.* And he is truly ADONIKAM: *Lord, ſtanding vp ſure*; for defenſe of his. And *Innocentius* of *Adam*, the earthly, of *Enoſh* the ſorrowfull: he will be ADONIKAM: ſimply, a Lord ſtanding ſure: and haue two hornes of the Lambe, though he ſpeake like the Dragon. Marke another; when *Albertus* ſon to *Rodulph*, following his fathers Example, ſought by entreaters the confirmation of his election of Boniface the eight, which bragged that he was Lord of the whole world; Then Boniface comming forth girded with a ſword, and wearing the Imperiall Crowne, cryeth with a tyrannicall voice: EGO, SVM CÆSAR ET PONTIFEX: and in a chafe he reiecteth the election, which was made without his Autoritie, as of no force, and friuolous, and refuſeth the confirmation: and called the Emperour a murtherer: ſo this Boniface had as braſen a face as Boniface the third, which bought ſupremacie of the murtherer Phocas: and vaunting that he is, TOTIVS MVNDI DOMINVS, *LORD OF THE WHOLE WORLD*, the name of the MAN which hath 666. attributed, ADONIKAM, wilbe his name; with the *two hornes of the Lambe*.

Cuſpinianus in vitæ Alberti. Naucl. Gener. 44.

A repetition of the terme Rocke.

Speciallie, the terme *Rocke*, claymed of the *Pope*, to be his name, proueth him to haue this name, or notation of ADONIKAM. In this Conceit thus hee reaſoneth.

Peter

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Peter is the Rock,
The Pope is as Peter. Therefore
The Pope is the Rocke.

So the Pope maketh himselfe *God*, who only standeth sure: ADONICAM.

A digression to a disputation at *Mentz*, in the Promotion of a graduat in their commencement. 1601.

At *Mentz* in saluation yeere named, a commencer gaue the question. I then printing in their owne Towne, a Greeke Oration of all my groundes in Religion, was requested by *Pater Nicol. Serarius* their D. principall, to come to the cõmencement. There they requested mee most vehemently to dispute: that *Rector* made shorte the first reply. And I tooke the second. This was the question.

Romana Ecclesia est vera Ecclesia
Reply. *Quæ facit hominem ex patris semine immediato*
Petram dici, est hostis Dei.
At Roma facit hoc: ergo, est hostis Dei.
Promotus. I deny the assumption:

Reply. The terme *Rocke* is neuer vsed in commendation, of *Holinesse* and *Constancie*, but in God only: and is in the Law Deut. 32. six times translated Θεος: But the Greeke Lxx. durst not translate it so, lest the Heathen should say: The Iewes worship a *Rocke* for *God*: as the Iewes in *Ierusalemy* in *Abodazara*, charge Heathen to make *Godds of Rockes*. So the Greek translation deceiued the Greekes: and they hold all faithfull,

Petres;

Petres; and *Andrew* before *Peter*, was *Petra*. In *Photij Bibliotheca*. But ſaid I, *Petra* is God; *Petros* is one, that is made συμφυτος to Chriſt, that is, godly. But in all the ſcripture, PETRA, is prayſe of holy Conſtancie, vnſpeakeable, which is neuer beſtowed vpon a Creature. For the ground of Iſraell as *quarry* whence they came, as cut out: *Abraham* and *Sarach* is made the quarry: as of one quarry yeelding many. This tendeth onely to multiplication: as of *Deucalion*, and *Pyrrha*, caſt ſtones ouer their head.

Vnde homines nati, durum genus.

Thence men ſprong vp, an hard (and ſtonie) ſtocke.

But touching *Abraham*, excepting faith, how much hee miſſed in duty towardes God; *Rabbi Bechaia*, doth ſo handle his weakneſſe in leauing *Sarah* to ſhame, that for that, all the harme of his ſeede leauing God, and afflicted in Ægypt did proceede. So no man may plead the terme *Rocke*, any commendation to them two. Otherwiſe it is neuer ſpoken of any bare Creature.

Anſwere. It is.

Reply. The text will neuer be brought forth, while the ſunne ſhineth, heere he was dumme: conuicted vpon, *nihil dicit*. Then he ſaid, God communicateth his proprieties with vs. As God is good, and men ſome.

Reply. Neuer is this in one, onely. The Angels are called the ſonnes of God: But neuer one particular: ſo the faithfull are the ſonnes of God: But no particular man, But, *the ſonne eternall, in whom they that truſt are happy*. So your condemna- Pſalm. 2.

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tion is ſure, that yee are Gods enemies: in making *Peter God*, and your *Pope*. God beeing only MICHA-EL: and a man. *Michael*, as *Michaelis*, belonging to *God*, *Adonikam* as in the poſſeſſiue: belonging to God which ſtandeth ſure: But ſeeing you haue miſſed herein: I will try you in an other argument.

If Rome crucified Chriſt: *it is impoſsible for his vnchangeable iuſtice, not to plague Rome, while the world ſtandeth: though* Pilate *waſhed his handes: in the end hee kill'd himſelfe: and* Pilates Vicars *that waſh themſelues in teares of* holineſſe, *they runne to æternall deſtruction.*

But Rome crucified Chriſt.

Therefore it is impoſsible for Chriſt, to bleſſe Rome with any prærogatiue.

In wrath hee remembreth mercy in euery place: but the mayne of iuſtice ſtill abideth. *Ioctans* ſonnes yeelded to *Nemrod*, to build Babel, for worſhipp to ſtarres. When all theſe holy Fathers were aliue to diſſuade them, *Noë, Sem, Arphaxad, Selah, Heber*: other faithleſſe had not ſo many holy to diſſuade; *Nemrod*, had but *Cham* and *Chuſh*, both wicked Sonne of *Cham* by the Mother, all Iſraell and our Lord commeth. And for the *Centurion*, Math. 27. that acknowledged Chriſt to bee the Sonne of God. And the *Centurion*, in *Capernaum*, Luc. 7 who built the *Iewes* a Synagogue, and loued the nation, and paſſed all Iſraell in faith, Math. 8. And *Cornelius*, in *Cæſarea* that feared God with all his houſe, Act. 10. And for *Sergius Paulus* in *Paphos*, which ſent for *Barnabas* and *Paul*, and deſired

desired to heare the worde of God, and beleiued, Acts 13. And for *Lysias* in *Ierusalem*, Act. 23. And for *Iulius* the Captaine was so carefull for S. *Paul*, that for his sake, the life of the prisoners were spared. Act. 27. God would not record this, but to saue millions of millions of *Romes Clients* for S. Paul: but for the vnthankfull to S. Paul, and forgers that Peter was at Rome, (who neuer came neere it) he still reserued *Pilates holinesse*; that Popes selfe-murther, should bee the reward. To this effect I spake.

Answere, I distinguish, as Rome is the seate of the Empire, it is cursed: But as it is the seate of the Pope, it is Ecclesia.

Reply. *Vbi Lex non distinguit, ibi neque tu debes distinguere; sed, quod das, accipimus: quatenus est sedes imperij est maledicta: Atque Papa est Cæsar & Pontifex & mundi Dominus.*

Ergo est maxime inuisus Deo, & vos omnes estis pares.

Et quicquid scelerum Apocalypsis prædicit: discriminati ab religione Anglicana (multa vestra & nobis ingrata) vos causam sustinebitis, omnium: & in nostro discessu ab vobis, Geneuæ causam sustinebo: Geneuæ senatus probauit mea. Deinceps ad theseis non ad Caluinum disputabitis.

That is: Where the LAW, distinguisheth not, you ought not to distinguish: but wee take that, which you grant. As it is the seate of the Empire it is cursed. But the Pope is Cæsar,

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and chiefe Bishopp, and Lord of the world. *Ergo*, he is most of all detested of God, and yee are all alike. And whatsoeuer wickednesses the Apocal. doth foretell; ye beeing separated from our English Religion, many (of those wickednesses) are yours and vnpleasing to vs, ye shall maintayne the cause of all those. And in our departure from you, I will maintaine the cause of *Geneua*. The Senate of *Geneua* hath approued my writinges. Henceforward, ye shall dispute to your positions, not to *Calvin*.

These arguments fitted to this question I had: which the Iesuites void of enuie, celebrated ouer *Europe*. But *Midæ Therſitæ Satyroſcoptæ Ptoliporthi*, marred succesſe, beeing amazed to heare that all Papists and Protestants who granted not, that the Creede speaketh of the holy soules passage to the holy: be Atheists. The Iesuites gaue me leaue to print all my religion, & allowed my *Latin Concent*: specially vpon Daniel chapter 9. So for ADONICAM, they grant all, or in reply must combat: which to doe, *D. Iohannes Pistorius* refused beeing a chalenger. So as none is the ROCK but Christ: and ADONICAM but Christ. The Pope chalenging to bee the Rock, and to stand vp Lord of all; is in wisedome giltie of chalenging, the name with the attribute 666. clayming the hornes of the LAMBE: which is all one as to bee ADONICAM. Thus Iohn speaketh plainely, to the Iewes nation: which in their names conteined the summe of their storie.

These two Chapters well read, had made the Pope well knowen, to be *Pilates* succeſſor, not *Pauls*: *Peters* he could not bee; that neuer came neere any part of Greeke land. How God hated Rome, it may appeare: that S. Paul being willing of a long tyme, to confirme the Christians there, hauing no

Christian

Christian Synagogue, and yet famous ouer the world. God would not, till the Iewes came to all extreamitie of shame, suffer Paul to goe to Rome: & Pauls warning that he should bring Christs name before Cæsar, and his desire to builde where none laid foundation, & to confirme them of Rome, and writing an Epistle to teach the first Principles: and his mention of bringing Christs name into the Palace, as not knowen there before: and the ignorance of the Synagogue, Acts. 28. that knew not what the Gospell meant, but that it was in euery place gainesaid. This sheweth that Peter was neuer at Rome. And Saint Pauls iourney telleth Rome that God hated them. If he had not beene sought to bee killed, *Lysias* had not sent him to *Cæsarea*: and if the Iewes had not againe there sought to haue killed him, hee had not appealed to Cæsar. God would not that hee should come to Rome, but vpon extreamities. So the iourney thither (shewed that Christ hated the Citie that crucified him) was strange in calamities: and Paul was brought thither as a prisoner, and kept in prison, though somewhat free.

CHAPTER XIIII.

And I saw, and behold a Lambe stood vpon mount Syon, and an hundred fourty foure thousand, were with him, hauing the name of their father written in their forehead.

THEY which were called afore two Prophets, are now 144000. hauing the name of God written in their forehead: the same number is said before to be sealed: ch. 7. by a speach from Ezekiel, ch. 9. 4. There in the 70. χαραγμα, the terme of chap. 13. in Kimchy, a signe or writing. S. Paul

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expoundeth the ſpeach, *that God will make them knowen who be his, that they who profeſſe the name of God ſhall depart from wickedneſſe.* So they who haue Gods name, are made knowen who bee his: and expound his word: and follow trueth of worſhip due to him: bearing a marke, in open profeſſion, as ſacrificers, ſuch as *Aharon* had. In this ſort the holy Church ſtill had ſome nũber, to profeſſe the ſumme of ſaluation; though on mount Sion a ſmall hill, for the mountaines of the world: & not one to a million of ADONIKAM and his Children of three fold, as ſtorie 666. that number chap. 13. to beare the number of his name, was vſed for any number of Apoſtatique profeſſion. So heere the 144000. twelue tymes twelue is vſed for any Company that truſteth in Chriſt, as the Patriarches did.

„ *And I heard a voice out of heauen, as the voice of many wa-*
„ *ters, and as the voice of a great thunder: and I heard the*
„ *voice of harpers harping with their harpes, and they ſing*
„ *as it were a new ſong, before the throne, and before the*
„ *foure liuely wighies and the Elders.*

The heauen, commonly in this booke, is the Church; waters voice, is continuall; ſo heere continuall ſinging is meant: harpes ſignifie, ſong with agreement: the new ſong is for mans præſeruation euery day. The foure wightes are the rare, as *Daniel, Ananias, Azarias* and *Miſael*: and all the *Euangeliſtes*, and S. Paul: full of courage of *Lions*: ſo were all the *Apoſtles*, of rare patience: ready to be ſacrificed euery day: and they were the true *Philoſophers*, thinking what ſhould befall them after death; and they were the Eagles of high flight & ſight. The Elders are the Biſhops, or Teachers: the ſage in gouer-

gouernement and skill in the holy Hebrew and Greek Testaments. The song none could vnderstand but the 144000. as no Papist soundly thinketh of all things, made for Gods glorie in Christ, and how by him wholy iustice commeth, and he onely must be worshipped. When this is told them, they are like vnto men that dreame, and know not who they are that are bought from the earth: nor what their religion meaneth. Thereupon it is written.

And none could vnderstand the song but the hundred fourty and fourethousand, which were bought from the earth.

What this songe was.

Through the whole scripture this song is one and the same: that IEHOVAH, our GOD, IEHOVAH is ONE: The FATHER, the SON, the *Holy Spirite*, be one, *Coaternall* and *Coessentiall*: the SON is called the WORD; by the WORD the Father made the World, and by the Spirite beautified the heauens. And becauſe the WORD would become fleſh, the World was made to ſerue once Adam the firſt. The Angells that grudged at that, fell for euer: and deceiued Adam: and made him dead in ſin: and brought him to be turning dayly to duſt vntill he dyed, and for him the whole frame of the Creature, was pronunced corrupt. But he belieued that Chriſt, made of a woman, made vnder the Law, God being in him to reconcile the World to himſelfe: ſhould giue Adams ſoule iuſtice by faith, ſhould raiſe vp his Bodie, and make a new World: by his power, whereby hee can ſubdue all things to himſelfe. This is the ſumme of the ſong; tolde through all Bookes of the Bible.

A Di-

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The Concent of all the holy Bookes, Geneſes.

A Digreſsion to ſhew the Concent of all the holy Bookes.

Geneſes ſheweth, how by the WORD of IEHOVAH, *the heauens were made, and all the ſettled army of them, by the Spirite of his mouth:* and when man fell; the WORD telling, that to deſtroy the workes of Satan, he would be made fleſh, and haue a Tabernacle in vs. In which point, the Fathers faith, vnto the charge of Ioſephs bones to bee caried vnto the Land, wherein our Lordes reſurrection ſhould be a Teſtimony of a new World: taught by Ioſeph in his bones, long after his death. By faith, he taught by his dead bones, of the new world: and therein *Geneſes* end, hath a new *Geneſes*. All ſimple, ſhould learne CHRIST from the Goſpell of *Geneſes*: where his Godhead ſo familiarly, delited in the holy, Prov. 8. and ſhewed in appearances, that he would be man. All yong men brought vp to be Biſhops of the Kings armies, or Church: would reioyce to haue learned *Geneſes* in Ebrew by heart. In old age they ſhould gather the fruit.

1. Iohn. 1. 2. & 3. 8.

Heb. 11.

Obiection of them, that are not bought from the earth.

S. *Ierome* ſaith: Iewes read not the three firſt chapters of *Geneſes*, till they be 30. yeeres old.

Anſwere. None ſhould cite *Ierome* to make him a foole, or to win the Whetſtone. *Maymony*, in *Moreh Nebuchim* hath this ſentence, that none, did *Daraſh*, read (as a Doctor expoundeth) Geneſ. 1. and 2. and 3. and Ezech. 1. before he was aged 30. So S. Ierom meant. Iewes all teach their Children, from ſeauen to read all Moyſes. It were better that *Rome*, were

were with *Helice* and *Bura*, then Popes ſhould be ſuffred, ſo to bring moſt wickedly the word of life into a deadly hatred.

Of Iob.

Iob, is a booke for all holy to take notice of; for inſtructing their families in the knowlede of Chriſt: which Abraham carefully did, as God teſtifieth; the comfort of it their poſterity ſhall finde: as the booke ſetteth forth the faith and loue (the effects of the Goſpell. 1. Theſ. 1.) of his poſterity; euen before the Lawe was giuen, to ſhewe that the godly had alwaies the Law written in their hearts, 2. Cor. 3. Ier. 32. Rom. 2. Iob, is a patron to all the faithfull; in proſperitie, for loue, compaſſion, iuſtice and equity, &c. in his afflictions, his faith and hope in the Redeemer the ſeed promiſed, whom he knew would take our nature vpon him to dy for him, and by his Godhead rayſe himſelfe from death, and that by his reſurrection, he ſhould be rayſed in the laſt day, & be made like his glorious body; and that he euer liued to make interceſſion for him: theſe thinges were his comfort in his greateſt miſeries: and patience and conſtancie, the fruite of his hope, he ſhewed Rom. 5. and commended to vs Iam. 5. And in Iob, God deſcribeth the ſtate of the Church, nowe floriſhing, nowe wholly afflicted: yet by faith in the *Redeemer* finde recouery vnto eternall life. Briefly, the whole booke is a diuine commentary on Geneſes, both for Creation and Redemption.

Of Exodus.

Exodus ſheweth how God performed promiſſe to Abraham of multiplying his ſeed: of their affliction in Ægypt: (for his hainous ſin as *Rabbi Bechai* ſaith, in giuing *Sarah* to *Pharaoh*) of reuenging Ægypt: of bringing Iſrael thence, by the blood of the Lambe: & drowning *Pharaoh*, wher they ſang the ſong of the Lambe. The Tables with letters 613. Vowels & Accents, as

Exodus

Exo. 15.

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as we haue this day, in the ſame forme in the firſt Law, teach how we come from the Ægypt of this World: and the Tabernacle, how the WORD would haue his Tabernacle in vs.

Romes error againſt this ſong of the Lambe: barbarous.

Their Latin ſayth *The dwelling of the Children of Iſraell while they dwelt in Egypt, was 430. year.* yet *Cohach* came with *Iacob*, Gen.46.and liued but 133.year. *Amram* 137.Exod.6. *Moſes* 120.Deut.33.all in extremity maketh but 390.year.So *Moſes* muſt be buried 40. year. before he receiued the Law. So the Pope maketh all the Old Teſtam.nothing worth. Saint Paul maketh it but 430.year. from the Promiſſe, Gen.12.vnto the Law, Gall.3.17. So the Pope would make both Teſtaments, of ſmall force: as his knightes, in Gen.3. ſay, ſhee ſhall bruſe thy head,to be the ground of hope: that ſo, the *Virgin Marie* might lawfully be worſhipped.

Error Athean.

The heauy Commandement, *Thou ſhalt not make vnto thy ſelfe any grauen Image:* in the Popes decalogue is left out. The *Chaldean* who deſtroyed the Temple,that all of Gold was caryed to Babel:ſo the couering of the Arke, and the reſt of the Gold: that the timber,and Tables ſeeme broken by the wicked: thoſe wicked are not more wicked then the other *Babylon* in a myſterie,which to receiue Idolatry, would take away one commandement from the tenne.

Leuiticus. *Of Leuiticus.*

When the *Tabernacle* was ſett vp,the voice of Chriſt,which was terrible on the mountaine,ſpeaketh ſoftly to *Moſes* how *Leui* ſhould cõtriue all the Law by ſacrifice hither: that when the

the Iewes had destroyed Christ his Tabernacle, hee would rayse it againe the third day: and end *Leuites* trade: and the Angell commenting vpon Leuit. 26. telleth the very houre when Christ by death would end sacrifice and offring. Ioh. 2.

How the Pope disannulleth all Leuiticus.

The *Pope* will haue *Priest*, *Altar*, *Cope*, *Leuitique linnen*, *flesh* of *Bread* and *Blood* of *Wine*, to be for *sacrifice*; against all the light that Christ planted in soules; for *sense* of *eye sight*, *tast*, *feeling*, *smelling* and *hearing* of wordes: and common reason, when words of possessions must be expounded, lawyerlike: not in naturall sorte. He that should vrge naturall proprietie in this. *Iechonias begate Salathiel*, should bring infinite absurdities vpon the genealogie. He is more senseless that knoweth not speaches of a couenant, how the thing *signifying*, hath the name of *the signified*. *Typus*, *antitypus*, *simbolon*, *Icones*, old greeks *Dionysius* the forged, *Origen*, *Eusebius*, *Nazianzene*, *Theodoret*. *&c.* could terme the Bread and Wine, seales of ending *Moses Policie*, which had the auctority of God, equall in wisedome to his wisedome in the Creation of the World. Now where God endeth all sacrifice, and Moyses policie, performing by our Lords death and testifying by S. Stephens martyrdome. Thence the *beast arising* from the profane earth, would with the *mouth of the Dragon*, erect a policie ouer the World; to make by Satan imitation of Moses policie, to turne all Common weales to apish mockage, of the sage wisedome in Moses: vnto the deceite of Satan, *who transformeth himselfe into an Angell of light*. Thus the harpes on Mount Syon, will not agree with the Popes Policy, by Leuiticus.

Of Numery.

When Moses had shewed in figures, *that Christ was to suffer*, and Numbers. Act. 26. 22. 23.

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and being the first from the dead should shew light vnto the World: the people were to trye, whether by this faith, they would conquer Chanaan, & not by mans strength. They are numbred in persons, a miraculous number; to proceed in 215. yer. (whence onely 70. male soules arose in 215. yeares) 603550. men of warre besides Women and Children. But they misbelieue and so come short.

The Like.

Popery teacheth, that merits of sainctes, must be helpes to conquer the Land of Rest. And trust not to the Promisse giuen to Abraham.

Of Deuteronomie.

Deutero. *Deuteronomie*, repeateth to the sonnes the fathers religion: in an abridgement: shewing that all ages should doe soe: and giueth an expresse Law, that fathers should teach their Children the Law. And so, many psalmes, and many places of the New Testament, abridge the heauenly wisedome of God, for all former doctrine.

The Contrarie.

No *Cardinales* of Rome, nor Princes that gaue them honor, knew this much. Therefore their gold is in high gilt.

Of Iesus.

Iosua. The booke of *IESVS*, sheweth how *IESVS* conquered the Land by a lesser number then the first, that man should not haue the prayse, but only God. Psal. 44. And their towns 324. as some reckon them, in Chananean names, shew all commodities of soyle for a land.

The

The Contrarie.

The Iewes were told by *Dauid*, that *IESVS* ſettled not the people in the true reſt: but biddeth them enter into a *Reſt* from mans Ceremonies: where *Baptiſme* for *Circumciſion*, and Bread with Wine, (tokens as ſtronge as the worlds frame, vpon Gods word, of life to faithfull receiuers) are all that religious policie requireth, that wee haue a *Reſt* from the infinite toyle of *Moſes Policie*. But the City that crucified Chriſt, denyeth this *Reſt*: and bringeth from mans wicked braine, wicked toyes innumerable, to be religiouſly obſerued: whereof the leaſt were as bad as the ſtrange fire that *Aharons* ſonnes did kindle. Pſal. 95.

Of the Booke of the Iudges.

Ioſeph in his *Beryll*, bare the XII. *Patriarches* names: as a King and ſtay of the common Weale: when the people fell away, other tribes: *Iuda*, *Beniamin*, *Iſachar*, *Zabulon*, *Nepthaly* and *Dan* in part, and *Leui* to alteration, vpon ouerthrow, in *Elies* ſonnes. The 70. for a ſpeciall reaſon, ſet in Greeke for *Ioſephs Beryll*, the *Emerauld* of *Leui*, that heathen might not ſay: the God of Iſraell did not foreſee what would come to paſſe. *Ioſeph* bare the ſway: and *Ephraim* of *Ioſeph* caried (except Iuda) all tribes landed away. Vpon the Greek-tranſlation *Chryſoſtome*, ſharper witted then skillfull in the originall, in *Photius* liberary, would make the high ſacrificer the ſtay of the ſtate: where his office was for the World to come; and vpon this the *Patriarkes* would be checking not teaching the *Empe-ror*, till both came to nought: as *Elie* his ſonnes, ouerthrew all the glorie of the ſtates vnder the Iudges. The *Pope* paſſeth all Greeke Patriarches ouer Kings; by whom they ſtand, and by whoſe guiftes they had means to ſtudy the word of God; Iudges.

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If they had grace, and to helpe many landes ſo to doe: that in the Pope (as in Elies ſonnes,) a fall extreeme ſhall be.

Of Samuel, &c.

Samuel. When God haſtening to ſhewe CHRIST from Iuda, gaue Iſrael a minde to chooſe a King: hee would giue one of *Beniamin*, that *Rachel* ſhould be æquall to *Leah*: but ſoone remoue him: then commeth DAVID of *Iuda*: *Dauid* rare for faith and all humanitie: whoſe Pſalmes tell of *Chriſt* all that can be known: from Stories paſt, and in Prophecies for the ſtate following. That all men, high and low, rich and poore, ſhould ſtill ſing his pſalmes. And to him, is promiſed an æternall throne in Chriſt. Now to prooue, that this throne is not for this World. Salomon hath all wiſedome, proſperitie, and pleaſure, and writeth *a ſong of ſonges*, that is all in continued allegories of true ſoules following Chriſt: and *Prouerbes*, to warne *Ephraim* from *Idolls*: and *Eccleſiaſtes* to tell that all vnder the ſunne was vanitie. To the ſame effect the hiſtorie of poore *Ruth*, of *Lot*, leauing Countrey, kinſfolke and fathers houſe, conteineth a ſage hope in the ſonge for the Lambe. And Salomons Temple is ſoone caſt off, to be deſpyſed, and the Kings of his ſeede; in 1. and 2. of the Kings; to ſhew that a King of *Nathan Salomons* brother, ſhould be the true King, when *Salomons* Kings ſhould cauſe captiuity to Babel, and ouerthrow of all. The Books of Kings, and *Chronicles*, ſhew that in euent. Then *Daniel*, ſheweth 7. tymes ouer, how vnder Kings *Iuda* ſhall bee in affliction, till the King of Kings commeth. In Prophecie, *Hoſea* telleth of his ſaluation, how he ſhall *be called from Egypt, and deſtroy death, and aryſe the third day*, which matter *Ionas* in figure experienced before. This ſaluation *Oſee* teacheth and how *Lo-Ammi*, ſhould be *Ammi*, and

Pſalmes.
Canticles.
Prouerbes
Eccleſiaſtes.
Ruth.
1. and 2. Kings.
Chronicles.
Daniel.
Hoſea.
Ionas.

and *Lo-Ruchamah*, ſhould be *Ruchamach*. *Ioel*, ſheweth Gods fauor for the ſpirite vpon all fleſh, to ſpeake of the reſurrection, chapter 2. and ſharpe iudgement cited in this Chapter. Ioel.
And *Amos*, of erecting Dauids Tabernacle. *Iſaiah*, is an Euangeliſt from chapter 40. ſpecially chapter 53. and where not: and who is like to *Michah*, telling Herod of Bethlechem, where the ſonne of Dauid ſhould be borne. *Nahum*, comforteth the true Iew with the faire feete of them that ſhew peace: and ſayth: *Aggie Aggeicha: feſtiue thy feſtiuities*; though *Niniueh* ſcattred *Iſrael*, yet *Iuda* ſhould be built. The name of *Aggei* the Prophet calleth that into minde. *Abbakuk*, embraceth the people with comfort againſt *Babel*, and leaueth a meſſe of potage for *Daniel*, and all good: that, *the iuſt ſhall liue by faith*. *Ieremie*, 40. year. telleth Iudah their Ceremonies cannot turne their heartes from ſtrange Gods: But Babell ſhal bee their dwelling to conſume the wicked, & to ſhew Gods glorie, where the Towre brought ſhame to all nations, built to worſhip Creatures, and to forget the Creator. Tzephain, telleth that (Tze-phan Iah) the æternall hath ſealed vp iudgement for deſpyſing the Redeemer, (taught by the Paſſouer in Ioſiahs dayes) therefore he will viſite the Kings Children for cloſe Idolatry, the rulers for cruelty, the falſe Prophets for lying vanities, ouerthrow the ſtate & cary them to Babell, but after confeſſion of their ſin, he will leaue a poore and humble people, that ſhall truſt in Meſſiah the Lord. *Obadiah*, telleth *Edom*, that for helping Babell to deſtroy Ieruſalem; by Babell they ſhould be deſtroyd: yet in tyme Sauiours (that is Apoſtles) ſhall come from Syon to conquer and iudge them (Luc. 22. 30.) that is, to bring them to the faith, and that, of that Kingdome Chriſt ſhall be King. Amos. Iſaiah. Michah. Nahum. Habba. Ieremie.
Ezechiel ſheweth *the ſonne of man* glorious aboue the *Cherub*, Ezechiel. chap. 1.

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Chap. 1. and from 40. a *new Ieruſalem*: and chap. 38. ſheweth to the eye the reſurrection: touching his *Ieruſalem:* S. Peter tuneth the Harpe on *Mount Sion*, that: euery prophecie of ſcripture is not to bee expouded properly: becauſe the holy men of God ſpake caried by the holy Ghoſt. *Daniel*, expoundeth him, that the death of Chriſt ſhall bring all nations to be an heauenly *Ieruſalem*: Of Daniel I haue written more then any ſince Daniel wrote, how his holy Goſpell, ſheweth Chriſt vnto Children. The Copies of my laſt edition hee that vſeth, as the *Perſians* the Prophete, ſhall be commended of mee to the God of *Daniel*, whom hee knoweth not. For if he had knowen him, he would not ſo haue crucified againe the Lord of glory. So deſcribed king of the Iewes, and firſt named CHRIST, meere properly in *Daniel*. Ages folowing ſhall enquire how God will deale with the men. *Aggei*, anſwering in name (as was ſhewed) to *Nahums* words, ſheweth that of *Zorobabel*, the SIGNET ſhall come: who ſhall ſhake the heauen of the Iewes policie; and the profane earth. *Zachary* and *Malachy*, with him, ſhewe what *Zachary* & *Malachy* Luc. 1. ſhould learne to begin the New Teſtament, by the Angell Gabriel, on whom they comment: *Ezra*, and *Nehemias*, alſo record his trueth, and celebrate the names of the chiefe returned, and the number of all. And Mordecai, in Eſther, *telleth how by faith in Chriſt they eſcaped the edge of the ſword:* Thus vpon Mount Sion of old, they tuned their harps, in the ſtrang land of this world: knowing that God would receiue them hence into his *Ourano polin*: yet they were not perfected in their muſique heere, to ſee and feele as 1. Ioh. 1. the word of life. S. Peter writing to poore Iewes 2 Pet. 1. commendeth the reading of the old harpes, as a light ſhining in a darke place, till the morning ſtarre (Pſal. 22. Apo. 2. & 21. and

Daniel.

Aggei.

Zacharie.
Malachie.

Ezra.
Nehemias.

Eſther.

Dauid

Dauid Kimchi vpon Psal.22.) arise in our hearts.

The Popes contrarietie.

S.Peters most deadly enimie the *Pope*, which would make him the *Rock*, or *God*: and will not learne how he expoundeth *Rock*: to be the *Creator*. 1.Pet.4. from 2.Sam.22. will not suffre the people to read the Law: a *Pope* or *Dæmon*, openly bent against the goodnesse of God.

Of the New Testaments musique. The Gospell.

The holy *Publican* maketh in his first Chapter, a stately porch to the new Temple; shewing from *Abraham* to *Dauid*, that the Fathers of *Christ*, were all afflicted in this world: and knew the holy *Trinitie*, and foresaw *Christ*, and his kingdom, which ariseth from *David* by *Nathan*: not from *Salomon*: whose house would not be vpright with God. 2.Sam.23. All be faltie: but *Ioakim* so wicked: that because hee ouerthrew the state; the Iewes enacted, not to name him, in their narrations: and so *S.Matthew* left him out: Now when *Nathans* house commeth in, for whom all *Daniels* Visions speake, in them wee see heauen opened: and howe God sate vpon a Throne, as if he were like *Iasper* and *Rubi*, with the *Rainebow* like *Moses Smaragd* about the Throne: and his harpe hath all tunes of Law, till *Christ* be taken vp. So *Marke* playeth vpon *Gabriels* harpe, Dan. 9. till CHRIST is King in heauen. *Luke.* playeth first vpon the last string of *Malachie:* and the same tunes as the other two. The *Sonne of thunder* beginneth from before the beginning, shewing that by the SON, God made the world: and harpeth most vpon that string: and teacheth the *Pope*, that hee, not Peter was the best beloued: and nee-

Matthew.

Marke.

Luke.

Iohn.

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ded not a threefold incouragement to feed the ſheepe. Thus the *man Leui*; the *Lion, Marke. The Oxe, Luke*; *Eagle Iohn*, play all *Dauids* tunes: That mighty *Theophilus* ſaw in euery one, *Man, Lion, Oxe, Eagle*; as Ezekiel chap. 1.

Of the Actes.

Acts. The Actes telleth that S. Luke was full of eyes, ſpecially for depth of *Ebrew* skill. Act. 7. and 13. as in his Goſpell ch. 4. which poinctes I touch in a Latin Epiſtle to PP. of Germany, and to our K. Maieſtie. The *Antiochian* ſheweth how *Antiochia* firſt had Chriſtian name: to ſhew that Chriſt would be great ouer *Magog*, Ezek. 39. and he alone was a miracle of Gods mercy: But *Nicolaus* ſtood not ſound: as *Antioch* by Pride had a fall. Though *Peter* were there, and an heauenly company: of which if Rome might haue bragged, a 1000. *Martin Luthers*, and *Zuinglians*, and *Martyrs* & *Bucers*, ſhould not haue ſhaken the Popes pride: who ſwelleth that Paul comforteth the ſmall Company, who had no Apoſtles to ſtrengthen, that yet their faith was ſounded ouer the world. And S. Luke endeth in Paules ſpeach vnto Iewes, who knew not what the Goſpell meant, till hee came thither: that the Pope might be aſhamed to ſay that S. Peter was there: whoſe writing is all in Iewes veine; and if hee had bene there, but one day, the Synagogue had heard what the Goſpell was. In that he telleth how S. Paul was borne free in Rome, and thereby found great protection, and freedome, and how *Ieſus* our *Sauiour* told, that *he* ſhould bee the Apoſtle to bring his name before *Caſar*, & of the famous courſe, by appeale from *Feſtus* to *Caſar*, known to king *Agrippa*, by famous nauigation and miracles: theſe ſhew the Popes badneſſe, that would

put

put all this out of tune: to beg landes to match Emperors, by a lye that S. Peter ſhould be at *Rome*: whereof God hath not giuen one ſyllable of ſound. The Teſtimonie of *Origen*, *Clemens*, *Alexandrine*, *Tertullian*, *Euſebius*, all vnſound and nothing worth, without teſtimonie from them that ſhould ſee him there. The Pope muſt cut of all the ſtringes of S. *Lukes* harpe, on mount *Sion*, and vſe *Poliphemus* muſique to *Galatea*, from *Ætna*, if hee will ſtand in his old forgery. *Epiphanius* would not ſtay vpon that fable: though Latin writers to glory of the Weſt, could foſter the fable.

Of the Epiſtle to the Romanes.

As the ſtringes of the Wolfes entralles, will neuer haue concordes with the ſheepes, the muſicall: ſo the fable from the *Pope* that belieueth not that Chriſt, is the only *Rocke*. Pſal. 18. will neuer agree with the ſtringes of S. *Paules* epiſtle. It *Catechiſeth* men, as needy of ſtay: and telleth of a long deſire that way: and giueth expreſſe Law, *that euery ſoule ſhould obey Cæſar*, in matters of gouernement: as to Iewes not taught in that. And Modeſtly ſheweth his reaſons of rules fitt for ſimple: though he was perſuaded they could teach one another. He had not paſſed ouer *S. Peter* if hee had taught them. And hee pleadeth for his *Biſhoprick* charge ouer the Gentils: from *Ieruſalem* to *Illyrico*, all ready gone ouer: and the *Romanes* to be of his *Biſhopricke* where the name of Chriſt had not bene founded by any Apoſtle. And in ſalutations to fiue and twentie, not one ſyllable ſoundeth toward that *S. Peter* had bene, or euer ſhould bee at *Rome*. If the Pope had knowen IAH IEHOVAH, THE ROCKE OF ALL AGES, this epiſtle had taught him the Ebrews ſonge: and to auoide them that ſhould make ſedition and ſcandala from this doctrine. Romanes.

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Of the first to the Corinthians.

1.Corint. This teacheth that the authority of *Cephas, Paul, Apollos* (the cunning lawyer,) might not be of auctority: But with expresse doctrine of *Ceph* to *Rocke*: whereupon they that build be *Cephæ* set vpon the Rocke. And for excommunication, he followeth the Synagogues sage manner: That the open Court, not *Angelus Ecclesiæ* should practise it. Though the Pope will be excōmunicating kings: which thing *Thal. Ierus.* in *Sanedrin*, holdeth neuer vsed nor lawfull. Other *Thalmudique* questions he decideth, many: and for the Lords supper, putteth *transsubstantiation* out of tune: and sheweth how all the Church should be as one body, full of charitie and goodnesse, and exhorteth all to haue skill in the Bible.

Of the second to the Corinth.

2.Corint. It continueth in the same tenor: and that afflictions be the adiunctes, to teachers of saluation, not the Popes ease and
2.Cor.4. quietnesse: and that the Gospell shineth to all, whom the god of this World blindeth not, though ignorance be the mother of the Popes holy deuotion.

Against Purgatorie.

Where he sayth: *we know that if this earthly house of tabernacle hath an end, we haue a building from GOD, an house not made with hands, euerlasting in the heauens:* The Rock Leuit. 26. powreth water of that Doctrine to *Moyses*: So *Haides* to all godly is heauen.

Of

Of the Epist. to Gal.

Galate barbarous Canniballs in *Strabo*, are brought by S. Paul to the *Rocke* of saluation: by faith without workes of the Law, and if they stick to any one of them as *Circumcision*, Christ profiteth nothing. By this Epistle *Martin Luther* shewed the Pope to be an enimy to saluation. And where he saith after many yeares he found Peter at *Ierusalem*, and that Peter was the Iewes Apostle, to saue whom hee could before the nation should be scattred. And so he was for Greeks. This water from the *Rocke* should wash away the Popes lies. And the whole Epistle might tell him that he might as well repete *Circumcision* as *Priest*, *high Priest*, *Mitre*, *Cope*, *Linen*, *sacrifice*. Galatians

Of the Epistle to the Ephesians.

The Epistle to the *Ephesians* conteineth a perfect doctrine of all faith: penned easie for all to learne: and dashing all *popery*. Ephes.

The Philippians.

Are taught to reioyce in afflictions: as the martyrs by Rome Apoc. chap. 1. and 7. and 11. and 12. and 14. and 15. and 17. and Pauls afflictions brought the name of Christ into *Cæsars* pallace. Philippi.

Colossians.

Epaphras brought the *Colossians* to the *Rocke*: the son of God of whose *eternity* and *dignity* S. Paul speaketh heauenly: Colossi.

and to their building into all riches of full vnderstanding in the mysterie of Christ: about deceit of Philosophie, & Iewes Ceremonies for meate; the Pope in both matters is busie: that his *Wolfes* stringes make no musique, but where *Lupa* gaue milke to *Rome* builders.

Of the first to the Thess.

1. Thess. They in affliction be an example for the Martyrs in *Spaine* haters of the Popes idolls. The last glorious comming of Christ will be their comforts.

Second Thess.

2. Thess. They should not looke that the last dayes were come to the World, as to the Iewes Common weale: in Prophets, Genes. chap. 49. Dan. 2. and Ebr. chap. 1. Because not onely open tyrannie shall try *Lions* and *Oxen*: but also mighty deceite (that they which receiue not the loue of trueth, may be damned for loue to lies) shall try *man*, and *eagle*: and who be full of eyes. From this place Greekes tell Antichrist should arise from Rome: see chapter 2. Th. 2. he maketh the matter plaine. So at the first he shewed his care for Rome. And as Daniel chapter 2. calleth the Counsell of God in the afflicters wicked, *a mysterie*: eloquent Paul taketh his terme thence, teaching that as those matters had a most sure euent, euen to *Antiochus* figure of Antichrist, exalting himselfe aboue all religion. So when the Emperour should fall: The *Pope or Diuinity fathers of Rome* should be Γοητοι, δαίμονες, with all force of Satan. That text is an abridgement of the Apocalyps.

First and 2. Timothie, and Titus.

Paul in *Timothie* telleth all, what great learning they ſhould haue, which ſhould gouerne others: euery man of charge is *Pakid* פקיד in Adams tongue ἐπίσκοπος in the Lxx. *Elders* Acts. 2. and Titus 3. In vertues of regeneration they ſhould be rare: and by ſtudy they ſhould be learned. Exod. chap. 18. is the ground *Sanedrin*, *Maymonie*, an explication. Of theſe the King chiefly was *Doctor*, *Maymonie Hagigah*. And *Archyſynagogus* and the reſt choſe one of their company, to be *Sheliach Zibbur*, Orator of the congregation: he read the Law: and dealt in exhortation; and all prophecied; and none ſhould rule ouer the people but in mildeneſſe, 1. Pet. 5. *Maymon in Sanedrin* whoſe words for our Athean tyrany, in BB. forcing othes, &c. I wrote in my Booke to I.C. of reuerend, memory. *Titus* is taught the ſame. Now an ape is liker a man, then the *Pope Pauls Biſhop*; in 2. Theſ. 2. 1. Tim. 2. Tim. Tit. The opening of S. Paul by the *Talmudiques* ſitting in *Moyſes* chaire, would cleere him more then all others. He in Greeke abridgeth them writing to *Timothie* and *Titus*, who knew them at large. *Geneua* doth well this farre: that all ſhould bee kept in order: in excommunication farr from S. Paul: and in letting the raines to Preachers to be *Rome Popes*.

1. and 2. Timot.

Titus.

Of Philemon.

After he had deſcribed the gouerners, learned, and louers of the people: he handleth the cauſe of *Seruants*: from Exod. 21. and *Iſrael ſeruant in Egypt*, Exod. cha. 20. whence in *Talmudiques*, a long common place is of ſeruants. The marrow of all which

Philemon.

which *Gamaliels* Scholar contriueth to one ſhort epiſtle. And heere the gracious prouidence of *Chriſt*, in the notation of *Philemon* and *Oneſimus* conteyneth the duty of *Maiſter* and *Seruant*: ſo *wiſeing* al to learne *Pauls* tongue. *Philemon* is *louing*: ſo ſhould euery *Maiſter* be to his ſeruant, Eph. 6. *knowing that they haue a Maiſter in Heauen.* A famous Greek Poet, much cited for *Haides*, Heauen and Hell, *from Sophocles, Herodotus* with *Menander* and *Diphilus*, was called *Philemon*. *Oneſimus* is by interpretation *profitable*: ſuch ſhould all ſeruants bee to their maiſters. *Not in ey-ſeruice as men pleaſers but as ſeruing the Lord.* The poore Daughter of Iſrael in *Naamans* houſe, cauſed him to ſeeke *Eliſeus*, and GOD: and when hee tooke peper in the noſe, for *Iordan*: his ſeruants ouerruled him, as *Oneſimus* to ſaluation. The name *Oneſimus* is in *Lyſias* the *Attique*: as vſuall in Greekes, *Oneſiphorus S. Pauls* great helper, is of the ſame notation.

How the Seruant of Seruants is Concordant.

The *Seruant of Seruants* is ſuch an *Oneſimus*, that he bringeth all to pouertie by his treachery: and by his *Peter-Pence* for *Chimineies*, made millions of eyes dimme with ſmoke: and can forge *Conſtantinus* donation for the kingdoms of the Weſt. If *Iulian* had heard any ſuch matter: he had ſet that among the chiefe ſchoffs for his Vncle: But neither hee nor any Greekes could heare of ſuch a matter: which all the world had knowen in *Conſtantines* dayes, if it had beene true. The robber thus recompenced *Conſtantine* for bringing in Chriſtian politie: to deſtroy new *Rome*, and to roote out from the Eaſt the holy *Goſpell*.

of

Of the Epiſtle to the Hebrewes.

From Rome S. Paul the moſt reuerend Papas, that euer was in Rome, (and S. Luke next him) the Ebrew of Ebrewes telleth the Ebrewes, that were vpon reuolt: that all Moyſes Policie ended in Chriſt: and that no further ſacrificer muſt be on the earth: and that faith giueth true commendation, from the Creation to the *Maccabees* dayes, who in Dan. 12. hoped in the better reſurrection. In this Epiſt. S. Paul abridgeth all the Bible. Hebrews.

The Popes Contrarietie.

The Popes whole doctrine, as I ſhewed, would make a new policie ouer the World by imitation of *Aharon*: ſo that he commeth to the height of ſin: and denieth the whole doctrine of iuſtification by faith: and that *Abraham* and the reſt went hence to heauen; againſt S. Pauls expreſſed words, prætending, chap. xi. 11. vlt. Where he ſpeaketh, as through the Epiſtle, of perfection in the Doctrine: which the Goſpell hath aboue the Law, and not a word, hee nor any of reward in the World of ſoules. Alſo *Auguſtinus Nabienſis* writeth wickedly, that the Greeke is a tranſlation: and faulty, in, *thou haſt made him a little inferior to Angells*. He would haue it: A litle inferior to God, yet Chriſt could ſay how in humanity deſpiſed he was a worme; as infinitely inferior to his Godhead, though both together make the Perſon great GOD.

Of the Epiſtle of Iames.

S. Iames frameth his ſpeach to Iewes, who knew that no Iames.

Biſhops of Elder, could be aboue another: and bringeth a Law not to præferre any before the rich in knowledge: and where Iewes then and yet holde that beliefe in the trueth of the Law, and reuerence to it, iuſtifieth: as *Abr. Sabung in Zeror*, writeth of ſome; and *Moſes de Kotzi, præf. in Talm.* Hee telleth ſuch a faith is a dead faith: regeneration muſt follow: as all teach.

Of the firſt and 2. of Peter.

1. and 2. Pet. Both Peters epiſtles, are written in Iewes veine, that by affliction, (not by the Popes pompe) we get heauen: and that Chriſt tooke that courſe beeing kill'd in the humanitie, and made *aliue by the ſpirite* (the holy Spirit in the Ethiopian and Oecumenius) *in which hee went* (ten tymes is that ſpeach of God in the Law) *and preached to them which are now ſpirites in priſon: becauſe they beleiued not when Chriſt preached in the dayes of Noë. And, he biddeth vs commend our ſoules to the faitfull Rock*, chap. 4. teaching the Pope how hee vnderſtood the terme Rock, to bee all one as *Creator*: where the Pope (as I often told) chalenging that name, *ſheweth himſelfe in the Temple of God, as if he were God.* And chap 5. he telleth expreſly that the choſen *Church in Babilon ſaluted them and Marke.* And all ſpeakers bee wicked deceiuers that vſe not proprietie, where all mindes require proprietie: and otherwiſe the whole world ſhould be deceiued. And in the ſecond, *Boſor*, with S. for Y. vſed onely in *Arabia*, and *Chaldea*, telleth where he kept.

Of the 1. & 2. & 3. of Iohn.

1. 2. and 3. Iohn. Theſe be wholy for contempt of this world: and cleane contrarie to the Popes doctrine: as his Apocalyps.

Of

Of Iude.

Hee in teaching of Iewes fall by the Rebels in the wil- Iude.
derneſſe, by the Angells that fell, and by the vncleane Cities, brent from heauen: warneth not to bragg that the Church cannot erre. And where Iewes *thought* gouernement, a tyranny: he ſheweth from *Talmudique* vpon *Moſes Buriall Midras Rabba*, *Aboth Rabbi Nathan* and others, that MICHAEL the *Archangell*, could not ſuffer *Satan* to ſpeak ſlander of king Moyſes: So hee will not ſuffer Popes to blaſpheme Kinges. But the Popes vnderſtand not ſo much as Iudes text: to know MICHAEL to bee IEHOVA: but make him a created Spirit: ſuch blinde batts they be. And thus all the ſcripture agreeth as harpes to follow the LAMBE: whoſe doctrine the Pope ſtayneth by idolatrie: that none can vnderſtand the drift of the Scripture, but the hundred forty and foure thouſand.

Theſe be they which haue not beene defiled by women. For they „
bee Virgins. „

This ſpeach is taken from *the ſong of ſonges*: which ſaith, *O that he would kiſſe mee with the kiſſes of his lippes, for thy loue is better then wine. Thy name is oynctment poured out, therefore the Virgins loue thee. Draw mee, and wee will runne after thee.* None may thinke that mariage is a pollution. But this ſpeach is a trope for the virginitie of the minde: free from Idolatry, which is ſpirituall whoordome.

Theſe follow the LAMBE which way ſoeuer hee goeth, be- „
ing the firſt fruite for God and the Lambe: and there is „

» *no guile found in their mouth, for they are syncere before*
» God *and the* Lambe.

They follow the warrant of Gods word for euery thing, and bee bought from men, the first fruites for God and the Lambe, which was a small part of the whole: and they hold no hæresie: but hold them only *happy whose sinne is forgiuen, and whose iniquitie is covered*: as Psal. 32. & be iust before God, in the iustice of Christ.

The Combat of the 144000.

» *And I saw another Angell fleeing in the sky hauing the aternall*
» *Gospell, to preach to them that dwell vpon the earth: & eue-*
» *ry nation, and tribe, and tongue and people. Saying with a*
» *great voice: Feare God, and giue him glory: for the houre of*
» *his iudgment is come: & worship him, which made the hea-*
» *uen and the earth & the sea: and the fountaines of water.*
Ier. 10. »

In the seuenth chap. *Martyrdome* was shewed, but without telling by whom. In chap. xi. the *Persecuter* was told, and the persecuted were called *two prophets*: and chap. 12. the *Persecuter* is double, the vpper part of the Dragon, and the taile: and the persecuted is the *woman, clothed with the sun*: but the cause of persecution is not told: chap. 13. describeth the Dragon by sure state, specially in the Empire reuiued by the Pope: and how no man could liue in the Empire, without his profession. Now that it standeth manifestly in Idolatrie, that is heere told: and persecution is for preaching, that God onely must be worshipped, and not the *Empire*, or *Pope*, and *Idolls*. For now God will defend his flock which of long

tyme

tyme he ſuffred to be deceiued. Now he will iudge and defend their cauſe. The Popes Idolatry is in worſhip to *Mary* and *creatures*, called *ſaintes*, and in prayer to them: due only to God: creator of all things: of whoſe power, creatures put vs in minde, and he will not our inuention. Now of Idolatry, the next Angell telleth, how God will reuenge the Citie.

And another Angell followed, ſaying BABYLON the great „ Iſai.21.
City is fallen, is fallen: Becauſe ſhe hath made all nations „ Ier.51.
drinke of the Wine of the anger of her fornication. „

The old BABYLON now had no auctority to force Idolatrie: while it was vnder the Greeke Empire, or Turke which hateth *Idolls*. But now *Rome* beareth ſway; ſo ſhaken from tongue of ſcripture, as old *Babylon* from *Adams* tongue: which remayned in the houſe of *Heber*, and farre paſſed the old *Babel* in Idolatrie. Therefore ruyne is ſpoken, to be ſure for it, as fell by Iſaiah 21. and Ierem. 51. vpon the old *Babel*.

And a third Angell followed them, ſaying, with a great voice: „
if any worſhip the beaſt and his Image, that is, taketh a „ Pſal.75
marke on his forehead, or hand, he alſo ſhall drinke of the „
Wine, of the anger of God; the Wine mixed in the cuppe „ Pſal.21
of his anger, and ſhalbe tormented in fire and brimſton, „ Eſa.34.
before the holy Angells, and before the Lambe: *and the* „
ſmoke of their torment aſcendeth for euer and euer. „
And they haue no reſt day nor night, if any worſhip the „
beaſt and his Image, *that is, if any take the marke of* „
his name. Heere is the pacience of the ſaintes tried: „

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heere are they tryed which keepe the commandements of God,
and the faith of IESVS.

Patience in this ſorte heere, and faith of the ſainctes was equally ſpoken of in the profane Cæſares dayes, heere greater terror is ſet downe: and fit warning againſt the ſubtile work of Satan by *man of ſin, to deceiue, if it were poſsible, the elect*. One poinct heere is to be noted, that *Gehenna* is on high, no leſſe then *Paradiſe*, as in Leui. cha. 26. before the angry face of God. So the Iewes in *Cether Malcuth folio 11.* hold: that on high, place of torment is, no leſſe then place of ioy: They who thinke that ſoules deſcend, and that the holy were in *Hell*: and after warning hold this, ſhould feare the puniſhment heere deſcribed. And the reformed Churches as *Zurick*, take the wiſeſt order, that deſtroy all the Popes markes: and moſt ſtraitly looke to ſcholars cariage twiſe in the yeare, and referre all puniſhments to the *Conſul*: and *Synedrion* ſuch was the Apoſtles doctrine, and the Synagogues of old. Great reuenues are now moſt needfull: to breede learned to deale with *Papiſt* and *Iewes*. But *Simon Magus Buyſhopps*, ſhould haue no place in the Church, following the Buy-ſhopps of Rome. As *Ananias* the painted wall, and *Eleazar* his ſonne (in *Raba*) cauſed Ieruſalem to bee deſtroyed. So one like may bring an whole nation vnder curſe.

And I heard a voice from heauen, ſaying to mee write:
Bleſſed are the dead that die in the Lord, from this præſent.
Euen ſo ſaith the Spirit, to reſt from their labours: and
their workes follow with them.

Becauſe in tyme of blindneſſe, none could buy nor ſell in Popes

Popes Kingdome, but of his profeſſion; other were killed: heere is a ſure comfort to ſtrengthen the martyrs: God who knoweth all, being the ſpeaker from heauen: that præſentlie after death they are fully happy, which dy for Gods truth, or in faith: to reſt from the labours of this life: and their workes follow with them: their open profeſſion: that God onely is to be worſhipped; and their carefull life: teaching all, to conſider ſtill: as all muſt dy: ſo præſently followeth iudgement.

Compariſons of phraſes, for holy ſoules departed.

When the fift ſeale was opened, chapter 6. Iohn ſaw the ſoules of them which were killed for the *Word of GOD*, and for the teſtimonie which they had, he ſaw them vnder the *Altar*: who is *Chriſt*. The *Thalmud of Rabbi Nathan, in Moyſes*, ſaith, that his ſoule and all the iuſt, are vnder the throne of God. So as Saint Paul ſaith, Rom. chap. 10. The *Apoſtles* doctrine is confirmed by *Thalmudiques* directly in all thinges, ſauing the Perſon and office of Meſſias.

Chap. 7. The martyrs haue white garments, and palmes in their hands: they be before the throne of God, &c.

Chap. 11. They are called vp into heauen: and their enimies ſee them, going vp in a cloud. Hence purgatorie is confuted: which hath no ground from the old Teſtament: as any *Talmudique* did euer expound it. For Leuit. 26. telleth, that hence men goe to Gods tabernacle to ioy, or before his throne to feele æternall anger,

Reuenge:

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Reuenge: for Christ his Iustice.

" *And I saw and behold a white Cloud: and one rode on the Cloud,*
" *like the SON OF MAN, hauing on his head a Crowne*
" *of gold: and in his hand a sharpe sickle.*

The cloud is Gods chariot, Isaiah 19. as I told chap. 1. and this place telleth what Person was there described. Heere he hath a crowne of gold, as in Psalm. 20. a token of victorie by death: so, chap. 6. *In Maym. Pœnit.* the iust haue Crownes in the World of soules. So to *Talmudiques*, the New Testam. would bee cleare. The sharp sickle, in *Ioel*, is Gods vengeance vpon *Iudahs* enimies; *Assur*, the *Image*, yea and the *Image* of the beast, heere. For he speaketh of all enimies. The roaring *like a Lion*, and the 7. thunders tell the same thing: and chapter x. and the earthquake: and destroying of them that destroyed the earth.

Ioel 3. 13.

Reuenge for the prayers of the Church.

" *Another Angell came forth from the Temple; crying with a great*
" *voice, to him that road vpon the Cloud: cast fourth thy sickle*
" *and reape, tyme is come to reape: for the harueſt of the earth is*
" *ripe.*

The Church be the faithfull: the Angell is the representer of their state. So *Nebuchadnezar* saw one watchfull and holy. Who telleth that his punishment of 7. yer. beastlinesse, came by the prayers of the iust: *Spaine* perceiued in the Low Coũtries the force of this: & is like to feele as good at home.

What

What ſhall befall our *Buy-ſhop* that vrgeth better learned to othe then himſelfe, neuer heard of in Iuda by either Teſtament, and impriſoneth better learned then himſelfe, that will not profane the name of God: & pineth vnto death in cruel priſon, them who deny him to be lawfull *Buy-ſhop*, and put by Teachers of ſaluation from their maintenance 400. What ſhall become of this man: from whom the heart of a man hath bene taken 7. yer. *Nabuchad.* dyed two yeares after hee came to himſelfe, ſo may this man. How prayers of the iuſt be heard, the next verſe telleth.

Againſt the law of nature: & againſt the lawes of England.

And he that roade vpon the cloud caſt forth, his ſickle into the earth: and the earth was reaped. ,,

So the crye of the poore aſcendeth into the eares of the Lord of Hoſtes.

Reuenge by the iniuried themſelues.

And an other Angell came out of the Temple which is in heauen: hauing alſo a ſharpe ſickle. ,,

The faithfull heere haue equall ſtrength: and try combat with Pope: as this yeare for Clieue: and Iuliaque: All the Proteſtats againſt the Pope. Oh that our *Albion* would thruſt in the ſickle of good Laws againſt thoſe *Popoi*; leſt they be ſtill prickes in our eyes, & thornes in our ſides; as they haue bene.

And an other Angell came forth from the altar, hauing authoritie vpon the fire: and cried with a great voice to him that had the ſharpe ſickle, ſaying: Caſt forth thy ſickle, & cut the cluſters of thr earth: for her grapes be ripe. ,,

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In *Daniel*, the Angell telleth, chap xi. that in the first yeere of *Darius* the Mede, chap. 5. hee was a strength and might to him: *Iacob* had a campe of Angells: which story *Dauid* turneth to all faithfull. One paid *Sanacharib*: one strengtheneth our *Lord*: One saued Peter, Act. 12. So heere the liuely speach of the Angell, is an open token of assistance from the Angells of Christ: *as they be all ministring spirites sent foorth to service, for them that shall inherite saluation.* Angells rule fire: as that which brent Sodom, Gen. 19. and *Babel* in *Xenophon* compared with Dan. xi. And water in S. Pauls voiage. So all anger from God is fire: and Angells, his seruants.

The sure euent.

> *So the Angell did cast his sharpe sickle into the earth; and snapt off the Vine of the earth, and cast it into the great wine-presse of the anger of God, and the wine-presse was troden out of the Citie: and the blood came forth from the wine-presse vnto the horse bridles ouer* stadia, (*furlongs*) *a thousand six hundred.*

The Citie is the assembly of the holy, the place out of it is the dwelling of the faithlesse: The stadia or furlongs 1600. are taken from the quantitie of *Chanaan*: which *Talmudiques* calling to a square: make *Ris*, that is *Stadion*; euery way. The place I haue cited in my *Concent*: where I abridge the *Apocalyps.*

CHAP.

CHAP. XV.

A plaine exposition of the Womans fleeing into the wildernesse.

And I saw, another great and marvelous signe; seaven Angells having seaven the last plagues; for in them the wrath of God is finished.

Chap. 6. expoundeth this: and how when the Church hath a seate in the wildernesse, and their Citie there: they make the wine-presse of Gods anger out of the Citie.

And I saw, as it were a sea of glasse, mixed with fire, and them which ouercome, from the beast, and from his image, and from his marke, and the number of his name, standing by the sea of glasse, having the harpes of God, and they sing the song of Moyses the seruant of God, and the song of the Lambe, saying: great and wonderfull are thy workes, O ETERNAL, the God of Hostes, iust and vpright are thy wages: O King of saints: who would not feare thee, O Lord, and giue glory vnto thy name, for thou only art gratious, for all nations, shall come, and worship before thee, for thy iudgements are manifested.

Sea, signifieth troubles, as Dan. 7. glasse clearly considered of God: the alluſion, is to the Red sea: at which Israel was persequuted by *Pharaoh*: The addition by fire is an open distinction, for the Popes sea of fire and faggott: the song of *Moyses* Exod. 15. is a thankesgiuening for deliuerance from Pha-

Rome cõpared to Ægypt: the old Israel with the Spirituall.

Pharaoh by the blood of the Lambe: and the ſonge of the Lambe conteyneth all the ſonges in the Bible. But moſt directly they of his *incarnation*, and *ſoules paſſage* from the body to heauen, and *reſurrection*, and ſitting on the right hand of God. The workes of God be great and wonderfull: that the wicked whom he hath ſett vnto wrath, beare ſway heere for a tyme: but ſoone come to æternall flames. And they who in ſhort affliction profeſſe his name cary away an eternall peiſe of glory: wicked *Babel* worſhipping creatures had a great reigne: that Gods ſeruants might teach there the trueth of ſaluation. That which Ierem. ſpeaketh chap. x. of our Gods prayſe againſt idolls is heere repeated. That *Egypt* and *Babel* teach the *Pope* what to look for. Thus the holy proteſt their honor to God, and labor to increaſe the Church, that all nations may come and worſhip him.

This ſong is more fully deſcribed, chap. 19.

2. Cor. 4.

» *And afterwardes I ſaw, and behold the Temple of the Tabernacle of Couenant was opened in the heauen: and the ſeauen* » *Angells came forth (hauing the ſeauen plagues) from the* » *Temple: and they were clothed with cleane and pure* » *linen: and girded about the breaſt with golden girdles.*

As Angells help Gods ſeruants to victories, ſo proper Angells conſidered with men, whom they ſtrengthen may heere be meant. Their clothing ſignifie ſyncere holineſſe: which men ſhould deſire: and the golden girdle about the breſt, ſignifieth the binding of the minde, in golden ſyncerity of heart. *Maymo. in Beth Bechira* handling *Aharons* garment: citeth traditions from them that ſaw the *high ſacrificers* manner, that *Aharon* was girded about the breſt, that ſheweth Iohn to ſpeake moſt learnedly, chapter 1. and heere

heere, 15. and wiſer then any, who would forge a booke, could doe.

And one of the foure liue-wights, gaue to the ſeauen Angells, ſeauen golden cupps, full of the anger of God, who liueth for euer and euer.

The liuely wight is heere as orator of the whole Church: and after the acknowledging of Gods goodneſſe: by Gods charge the Angells take in hand to poure Gods wrath vpon his enimies: viſibly, by men: but vnſeene: as the armie that guarded *Eliſæus*. So, as I told, the puniſhment of *Nabuchadnezar*, Daniel chap.4. commeth by the decree of the watchfull, and the petition of the holy. What the Angells deſire in reuenge for the Church: God appointeth them to help forward in aſſiſting men that be the fighters. So millions of millions waite vpon Gods throne: to rule the foure beaſts: that the houſe of Zorobabell afflicted ſhould know, that the heauens ruled: and tyrants ſhould ſoone be tamed by them. The Pope ſhould from Dan.7. learne this, and from Apo.chap.6. where the profane Cæſares be deſtroyed: and know that after long angring of God, hee muſt haue full payment. Mortall Princes ſoone fade as a floure. But God is euerlaſting עתיק יומין Daniel 7. 9. and liuing for euer, Dan,cha.12. and Apoc. x. and xv. who becauſe men did not receiue the loue of the trueth, to be ſaued, ſendeth workfull error: that they belieue falſhood, that all may be condemned, which belieue not the trueth, but delite in badneſſe. This Booke was penned in ſuch a ſtyle, that it openeth not onely it ſelfe, but alſo teacheth how all the old Teſtament, belongeth to Chriſt.

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» *And the Temple was filled with a ſmoke of the glory of God:*
» *and of his power: and none could goe into the Temple, till the*
» *ſeauen plagues of the 7. Angells were finiſhed.*

When the *Tabernacle* of *Moyſes*, and the *Temple of Salomon* were conſecrated, then *Moyſes* and the *Leuites* could not goe in while the glory of God filled them. Here a cloud of Gods anger filled with defenſe the Church in the wilderneſſe: that God will not giue the wicked grace to ioyne with them, vntill they be cõſumed: the ſturdy wicked who fight againſt open light, and be of the 666. ſonnes of *Adoni-kam*: which had rather haue 666. talents of *Cethem* from *Ophir*, then all the knowledge of Iohns *Reuelation*: ſuch that ſtriue againſt the light, ſhall neither be forgiuen in this world, nor in the world to come: but heere haue a conſcience ſtinged as by ſcorpions, and in the world of ſoules, death æternall.

CHAPTER XVI.

As the Popes manner of riſing plagued the World, in a like manner God conſumeth him.

As the Popes ariſinge, plagued the world, vnder Angells Trumpets: as	1. The earth.	So to him plagues come vnder the ſame terms: but in another ſignification, as	1. His earth hath boyles.
	2. The Sea.		2. Sea, blood.
	3. Fountaines of waters.		3. Fountains blood.
	4. The Sun.		4. Sun parching perſecution.
	5. By kingdom of Locuſts		5. By darkned throne, of ſpoile.
	6. By raiſing vp the Turk		6. By Euphrates, by Turke.
	7. By earthquake.		7. By whole, earthquake.

» *And I heard a great voice from the Temple, ſaying: goe, & poure*
» *out the cupps of the anger of God into the earth.*

In

In the heauen Christ is the Temple: and the Church by him. By his commandement; and the Churches care, the Popes world is plagued: spirits, being Gods messengers inuisiblie; men visiblie.

And the first went, and poured his cup into the earth, and there came boiles sore and painefull, vpon such as hath the marke of the beast, and worshipped his image.

The plague of *Egypt* vnder *Iannes* and *Iambres* resisting Moyses, is now vpon the minds of Papists: which resist Law and Gospell: the discouery of which Idolatry becommeth a sound meanes for Kings, (that made the beast a King of Locusts) to eate vp the flesh of the beast. The West Kings made the Pope mighty, to ouerthrow the East: weakned so, that *Machmad* and *Turcke* ouerhtrew it. And euer since the Pope came to be mighty, he became auctor of haile and troubles: and brought haile and fire of warre to be mixed with blood. So now he looseth many Countreies, vpon Martyrs, telling that he held Satans throne: and vpon diligent scholes detecting him in euery part: & bringing the *Apocalyps* to be dayly read, and all the eloquent N. Testament in Greeke founteine of heauenly water, to baptise the minde by the spirit into the kingdome of heauen.

And the second Angell poured his cuppe on the sea: and it became blood, as of the dead: & euery liuing soule dyed in the sea.

When the poore father of Rome, forging S. Peters being there, became by Saint Peters name, of low and poore, an high

high mountaine: he became fiery: and caſt himſelfe into the ſea of Empires: that by all his warres: a third part of the liuing in one age, were kill'd and deſtroyed. Till a thouſand yeeres, hee became not a full mountaine; till then Satan was tyed: but in *Ieruſalems* warre, he was looſe; that 200. y. warres, turned the third part of politicall ſea and ſhipps into blood and deſtruction: And what warrs haue bene ſince in *Europe*, which the Pope hath not kindled? So he payeth for it: ſo hee looſeth whole countreies, as *Netherland*, with the blood of 40. yeeres warres: and waſt of the *Spaniſh* nation. That ſcant a third part eſcaped death: in them that could warre: for his killing of K. *Philips* ſonne bent to heale the boyles of his religious. This did they, dead in blindneſſe: and known to be ſuch.

And a third Angell poured his Cup into the riuers and fountaines of waters: and blood came of it.

Heere leſſer waters, are leſſe forces: that continually he hath bad ſucceſſe: and great loſſe. The yeare 1588. gaue him an open token of wrath in this ſort: and Flanders 1600. And if he had gone forward; Venice had taught the ſame: and Iuliaque will 1610. if he goe forward: dayly litle riuers of 700. 600. and 400. as they would meete are cut off. When he corrupted the Riuers and Fountaines of Scriptures, the *waters from which he that is not borne, cannot enter into the kingdome of heauen*: he made a third part dead in ſinne. Since *the Goſpell is preached to the dead*, they that knowe themſelues dead in the fleſh, but liue to God in Spirite, pay the worme-wood-ſtarre, for bittering the waters of life: and wreſting all that is ſpoken of the true Church, into protection for his Synagogue of Satan. And all together, bee one Angell that poure their

Ion. 3.

1 Cor. 15. 29.

Rom. 6. 2.

Coll. 3. 3.

cupps

cupps into the fountaines to make them blood: and to shew that they punish the dead in sinne.

And I heard the Angell of the waters say: Iust art thou O Lord, who is, and who was, and the gratious, in iudging thus: because they shed the blood of the holy and Prophets: and thou hast giuen them blood to drink. For they are worthy.

The state that plagueth the Pope prosperously, acknowledgeth that the successe commeth from God, the vnchangeable; who is, as he was: and alwaies gracious. *Pharaoh* by waters destroyed Israels children: innocent blood. His waters also God turned to blood: and againe, to oppresse his blood and his armies. So because the Diuelish (popish) Pope shed the blood of the holy & Preachers: God gaue thē blood to drinke. How died Popes? full many by poyson: since the Monke poysoned the Emperor, *by transubstantiating bread into poyson.* Poyson hath bene still practised still in Rome: Queene Mary, the bloody, sped ill. And the bloody French dyed in bleeding: God as hee was, so he is, and will be alwayes iust. A myracle.

And I heard an other from the Altar, saying: euen so, O Lord the God of Hostes, vpright and iust are thy Iudgements.

For confirmation of this matter, it is repeated, from the auctority of Christ the Altar, by wordes often vsed in Scripture.

And the fourth Angell poured his Cup, on the Sunne, and it was giuen him to burne men in the fire. And men were brent with a great burning.

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When the fourth Trumpet ſounded, the third part of the Sunne was darkened. There brightneſſe of knowledge in the Church was meaned. Heere perſecution, as Mat. 13. In England this fell out. Queene *Mary* perſecuted. Prieſt borne in the Realme finde the ſame, and Papiſts: meaſure for meaſure: and yet they being ſcholars, cannot ſee the iuſt iudgement of God, as followeth.

» *And they blaſphemed the name of GOD, which had*
» *authoritie ouer theſe plagues, and repented not to giue him*
» *glorie.*

The Law in England had perfect iuſtice of God. The Prince is ſupreame Biſhop, and defendor of the Faith. Hee giueth all leaue to read the holy *Hebrew* and *Greeke* text, to expound the Hebrew by the Apoſtles Greeke, and the tongue of the New by Greekes, the Diuinitie by plaine reaſon. And all muſt confeſſe that Gods worke is perfect: and the man which will adde, *ſheweth himſelfe in the Temple of God, as if hee were God*: extolling himſelfe aboue all Religion. Now the Prieſts preach the *Pope* King of *England*, as *Irus* was King of *Lydia*. *Irus* had as good a right to *Ithaca* with *Cræſus* land, as the *Pope* to any Chimney-ſmoake in *England* for a Peter-penny. They turne Subiects to refuſe the Bible, the Church, obedience to the King: and Papiſts haue endeauoured by Powder, to deſtroy the King, and his Houſe, and the Gentry of Parliament: a treaſon ſo barbarous, inhumane, diueliſh, Popiſh: this ſheweth that the Pope hath the ſpirit of the former Beaſt: reuiued in all cruelty, and deceit, and all this fight is openly againſt God, for Satans throne. *Campian* and other

the

the Popes Martyrs, making the wicked Apocrypha part of the holy Bible, and destroying faith and policy, should not haue blasphemed God, but haue repented, and giuen God glory for iustice. Bishop *Tonstall* vnder Queene *Mary*, fauoured the Gospell in *London* and *Duresme*: and although D. *Bancroft* let Priest *Watson* print Popery in his house, and receiued foure Priests from Rome, yet he repented, and sent the Priest to *Tiburne*, and is become a *M. R. F.* Better should all Papistes come to God the shade.

And the fift Angell poured his Cup on the throne of the Beast, and his kingdome became darkened: and they did bite their tongues for paine, and they blasphemed the God of Heauen for their panges, and boyles, but repented not of their workes.

The fift Angels Trumpet could not stay the *Starre* of *Rome* from seeking Supremacy and badnesse, but by increase of *Locusts* he would be a King, or a Beast comming out of the Earth: and with his keyes of the kingdome of darkenesse he could bring a smoake of heresies, that darkened all Sunne and ayre. *Machmad* after, *Lucian* the dogge say well for the whetstone, but both those ωοποι are nothing to his spirits. As they haue both their portion in the lake, burning with fire and brimstone, & *Lucian* was not forgiuen in this world; so the Popes states shall haue his throne darkened openly in this world, by valiant and holy people: strengthened by *Angels*. *Darknesse*, is vsuall for a distressed state in Iob, and *Dauid*, and Isai. *Albion* with *Denmarke*, is wholy gone from him: halfe *Zuitzerland*, *Netherland*, *Germany*. And the poore

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ſchole of *Geneua* ſaid wel to him: though it agreeth with him, to ſlander the pure Text of Scripture. Where *Beza* doth ſay: *Deus non agit in malis*, he calleth backe thoſe errors of his and *Calvines*, whereby they ſeemed to make God auctor of ſin. The Senates religion, as they gaue mee leaue to expreſſe it, I dare defend, againſt *Turke*, and *Iew*, and *Pope*; while my hand can guide the warbling pen. And where *Bodinus* ſaith, that *Calvin* ſhould ſay of the Apocalyps: *Miror quid tam obſcurus ſcriptor velit*; it is not credible: that one of his iudgement, to ſhake off all the Popes traſh, would ſpeake ſo, of a booke penned by the Father of light. And *Bodinus* himſelfe, ſhould haue told the prayſe of God, for the light of ſaluation, by this booke. God told him, that they were happy that read and marke the things written heere, chap. 1. As Daniel calleth to him all ſtories heathen for 600. yer. ſo Iohn for 1600. And as Daniel telleth the ſame things ſeauen tymes ouer to infinite delite. So doth Iohn, repeate, & as pleaſantly. The Popes Diuines ſeeing his throne fall, and decay, they chew their tongues, in ſpeach not fitted to matter. But ſnapping at ſyllables of the learned: and *aſchrologia* godleſſe from vncleane ſpirits: and in all this they cannot repent them of fighting againſt all plaine truth. When fight is for popery by the Goſpell, the Goſpell ſhould be anſwered: and not diſcourſes made to *Zwinglius*, *Luther*, *P. Martyr*, *Bucer*, *Caluin*, *Beza*; Many others match the beſt of them: and learning would try the Law by Ebrew, the Greek Teſtament by Greeks and Iewes: and ſo the waters would runne cleere: which now the ſtarr-worme-wood maketh bitter.

» *And the ſixt Angell poured his cup vpon the great riuer* Eu-
» phrates: *to prapare a way for the Kings from the ſun riſing.*

The

The ſame matter of Machmad and Turke ariſing from Euphrates and vexing the Weſt, was vnder the ſixt Angells Trompet. *Geball All Tarik* is a memorie, how *Machmadiſtes*, vexed thence *Spaine* and *Italie*. But rather for a ſcourge then to hold long poſſeſſion; of old, *Euphrates* ſtayed *Parthians* from the Empire. But for Popes Idolatry euen *Germanie* is troubled by *Hagarenes:* that *Virgill* might well ſay of both, for Rome:

Hinc monet Euphrates illinc Germania bellum.

On this ſide, Euphrates (begins to iarre)
On that ſide, Germany doth menace warre.

And for Ciuil warres, I may continue the verſes following, in the Poet; for the words following in Iohn.

Vicinæ ruptis inter ſe legibus vrbes,
Arma ferunt: ſæuit toto Mars impius orbe.

The neighbour Cities hauing broke their lawes,
Each againſt other vp in Armes ariſe:
And wicked Mars through all coaſts of the world.
Acts (mercileſſe, moſt cruell) Tragedies.

And I ſaw that from the mouth of the Dragon, *and from the mouth of the* beaſt, *and from the mouth of the falſe* Prophet, *three vncleane ſpirits like vnto froggs (for they be ſpirits of Diuels working ſignes) goe foorth vnto the Kings of the earth, to gather them into battel of the great day of the God of hoſtes. Behold I come as a thiefe.*

» *Bleſſed is he that watcheth, and keepeth his garments, that hee* » *walke not naked, that men ſee not his ſhame. And hee gathered* » *them into a place called in Ebrew Armageddon.*

The Dracon is the company of the ſpirits that fell of old: the *beaſt*, the *ſtarre* that fell from heauen, chap. 8. 9. and 11. 13. *Prophecie* is to teach the Goſpell, chap. 11. So *falſe prophet* is the troupe of falſe teachers: *three*, is exceeding many: as cha. xi. two make many thouſandes, for Zach. chap. 4. Their ſpirites bee vncleane for doctrine of Diuells, from the froggie puddles of ſlimie doctrine: truth reſteth in this. *HE ſhall bruſe the old ſerpents head*, Rom. 16. *God* σωτηρ *ſhall tread Satan vnder your feete: God in CHRIST deſtroyeth the workes of the Deuill:* and the verie Zohar vpon Gen. 3. ſaith, *HV. HE*, is the *holy and bleſſed Eternall.* But the old ſerpent deceiueth the Woman, that ſitteth on Rome beaſt, to ſay, that *SHEE ſhall bruſe the head of the ſerpent:* ſo their Latin goeth, ſo their tranſlations, ſo their checking of the Hebrew text: Thriſe hauing the maſculine gendre: ſo againſt all Hebrewes and Greekes: ſo againſt all prophets and Goſpell: and Gods creation that the woman ſhould doe more then the man. So to make this idle: *that God ſhould be in Chriſt, reconciling the World vnto himſelfe*: if a woman could doe more then man, and God in man. Their writings are ſo plentifull vpon this poinct, that they can deny nothing: and ſo they croſſe all the Bible, which is but a commentarie vpon this place: and all popery is a fight with this place, and Satan conquering them for this maine caſtell, hath conquered them for all the Bible. That they haue againſt all religion Satans ſpirit, Popes ſpirit: and his Academies, ſeruing the Pope. Theſe be the three vncleane ſpirits, going againſt all holineſſe of the

the Bible: moſt euidently in deifying Creatures, and their made ſainctes; and Bread with Wine, which they would make better then all the world. A ſeale of moſt high matters, is moſt highly to bee eſtiemed: But none without athean madneſſe will ſay, the ſeale is the King: the Kings auctority it ſhould haue, to bee as himſelfe: as *Tully* ſaith to his brother. But none of witt would make it the King him ſelfe.

All their doctrine is ſuch, that their Temples, Maſſe, and dayly profeſſion in all things is from the vncleane ſpirite; ſo that no man conuerſant in the Bible, can abide their Diuinitie.

For Liberall artes, Law and Phiſique, they hold the ptinciples of nations: They ſhould as well for the Bible: and the Thalmudiques agreed with Saint Paul, but for the *incarnation and reſurrection*. And in that the Pope granteth the ſtorie. But in all his proper differeth from all men, therefore hee muſt haue a ſpirite from the vncleane Diuels. The threatning of comming as a thiefe in the night, is from *Obadiah*, telling of Idumeans deſtruction ſuddenly: who beeing of Izhaks houſe, yet were cloſe enimies to the truth. The commandement of watching was vſed, Math. chap. 24. And the apparell of the minde teacheth from care to our bodie, what care we ſhould haue to apparell our ſoule: That faith regenerating trimme it. The alluſion to *Armageddon*, where *Barake* of Nephtaly fought the combats of GOD, that *Mageddon* was a mountaine of men cut in pieces: that *Iabin* King of *Chanaan* was fully broken there; this ſheweth extreeme breaking of the enimie. And when the world was not worthy of good *Ioſias*, GOD would plague Iuda at *Mageddon*.

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So the name of it is fit to expreſſe a full ouerthrow, by God from heauen: *Barak* and the People did litle, but God from heauen: by the ſtarres, Auctors of weather fought from the ſtorehouſe of haile, and raine: that his mighty hand was Auctor of victorie. The next Cupp expoundeth that plainely, alluding further to the victorie of *Ioſuah*: where haile ſlew more then the men did.

And the ſeauenth Angell poured out his Cup on the aire, and there came forth a great voice from heauen, ſaying: it is done: and there came a great voice from the Temple in heauen from the throne, ſaying, it is done; and there were voyces, and thunders, and lightnings, and a great earthquake: ſuch as had not bene ſince men were vpon the earth: ſo huge an earthquake, ſo great.

Haile and fire mixed with blood, were *Pharaohs* open puniſhments; and thunderings: and at the Law-giuing, was thunder, lightnings; and heauy cloude. The Pope to come by ſupremacy, weakning *Greece* by all meanes: and begging landes: and hauing Princes helpe to further his forgery of *Conſtantinus* donation, made ſuch warres and troubles, that by Scripture phraſe, haile and fire was mixed with blood. Then Princes thought, the *Turke*, getting *Grecia*, ſhould neuer plague them: But now, that they ſee him the cauſe of the Turks greatneſſe; and by Idolatry (as Apoc. 9. told) the cauſe of that ſucceſſe, and whole hinderance to ſaluation: they requit him with taking from him, what they gaue him. He obſcured ſun and ayer: all kind of learning: *Ebrew, Greeke, Latin*, hee aboliſhed: hiſtories hee obſcured: that none of his applied well, Greeks to *Daniel*, the *bridge* to both Teſtaments:

Rheto-

Rhetorique tropes, which *Sacraments* require: hee turnes to propriety: as in, *This is my body: and, This is my blood*: wherein all Couenants the ſigne, hath the name of the thing ſignified; Logique he turneth to ſophiſtry: To patch an whole art and policie ouer mighty kingdomes by ſophiſtry, moſt ridiculouſly when it is examined. Not he, but martyrs made the Goſpell knowen: which ſtirreth Princes againſt him: that as to ouertrow *New Rome* or *Conſtantina*, they gaue their authoritie to old Rome, and atchieued their counſell, but to their owne great miſchiefe: ſo Princes ſeeing that the former age by the Pope, brought in the *Turke* to the hazard of the Weſt: and ſee that he knoweth not one letter, in the LAW: and is blinde in euery part of it: and cannot make his owne cauſe good, againſt the Turke or Iew; they forſake him: *the ſeruant of ſeruants*: as God left the *Chananites* to bee conquered of Dauid: So he is *Chanaan*: they be *Dauid*: and in his warre, he ſhall be *Iabin*: and by *Siſera*, fall at *Mageddon*: and bee no more able to reſiſt.

And the great Citie became into three partes: and the Cities of the nations fell: and Babylon *the Great, was remembred before God, to giue her the Cup of the Wine of the heate of his anger: and euery Iland fled: and the mountaines were not found: and great haile, talent bigge, deſcended from heauen vpon the men: and men blaſphemed God for the ſtroke of the haile, becauſe the ſtroke of it was exceeding great.*

By the Citie, meane the policie: and by three partes, great diuiſion: that it hath but a third part: becauſe the policies of nations fall from it: and God remembred his anger

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told, chap. 14. and as vnder the Cæsares: Ilands and Mountaines were moued from their place, that is, into another policy: so heere, alteration of policie is meant; haile of a talent, is great ouerthrowes, by Gods hand: the allusion being taken from plaguing the Chanaanites, Ios. chapter 10. where haile killed more then sword: So the *Spanish* fleete hath often had great shipwrake, by the extraordinarie hand of GOD, specially 1588. And, what an infinite masse of money; and millions of men hath *Netherland* consumed to him? And lately, *Venice* shewed his weakenesse, that he durst not goe forward to warre, and specially Iuliaque: where *Leopoldus*, *Emperour*, *Spanie*, *Pope*, wish they had neuer begon. Touching the quantity of haile, in countreies neere the *Alpes*, wee see this speach to keepe neere propriety: without a great hyperbole. At *Zurick* my learned friend *M. Caspar Wesserus*, told me of haile lately there: that one stone was brought from a field somewhat farre off to the Consull, and must melt in cariage: yet beeing weighed, it peised a wax pound.

Chanaan and *Egypt* haue greater haile, that trees and beasts be stricken to destruction by it. And in all this the *Papists* repent not: but thinke God to fauor the wicked side, and so blaspheme, and keepe their old Idolatrie, and locusts of all professions, as before. It is hard for men to repent, which will not learne from the word of God, how their case standeth. Their false ground that *Peter* was the *chiefe* Apostle, and at *Rome*, and the *Rocke*, and that hee had auctoritie, to binde and loose, more then others; and could leaue that to *Doctores* of the Citie, which crucified Christ, as though they best deserued that; and the fables of their miracles, as though they were true; these harden them, that they cannot come into

into the Church, till the anger of God consumeth the *Pharaohs*, as chap. 15. vers. vlt. told.

CHAPTER XVII.

Iohn like Daniel.

And one of the seauen Angels which had the seauen Cupps came, and spake with mee, saying to mee, come: I will shew thee the Iudgement of the great Whoore: which sitteth vpon many waters, with whom the Kings of the earth committed fornication: and they which dwelt in the earth, were drunke by the Wine of her fornication.

This Chap. is a plaine speach opening all the former Visions.

THe wise God maketh the Cloud of his word light to *Israel*, and darke to *Pharaoh*. That the wicked shall not be ouer busie with it: he speaketh to them in Visions, that they cannot see whither they tend: because they know not the ground. Besides, commorations seeme vnto them new matter, and not a commentarie vpon former. So to them that be out of the Church, all things are in parables. But they that know the grounds shall see all easie. *Ieremiah* taught *Israel* in the playnest propriety of wordes that might bee. *Ezekiel* sweetneth the same with allegories: when both are compared together, all is plaine. *Daniel* telleth how *Iudah* should bee afflicted: by enemies likened to the proportion of a mans body: first lo, generally: that heathen would not marke the persecuted: But the Iewes knew: And if at the first they had bene told of great affliction, they would haue gone before captiuitie into Countries of Grecia.

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But when they were in Babel, and neere returne: their enimies are beasts comming out of the sea, and terrible: but yet reuenged, as the image was by strok from a stone; so they by fire. But the persecuters and persecuted, neither be named: In a new vision they are expressly named, what the Ram and Buck meane: and the persequutour, aboue all that should goe before him, is plainely described. And last of all, a proper speach, expoundeth the Image, expoundeth the sea beastes, expoundeth the Land beast. That no booke was euer plainer then Daniel. Iohn is like him: He telleth, chapter 6. of great plagues to a state; but telleth not to what state. Then he telleth of a falling away, but telleth not by whose *occasion*; Then he describeth the *occasioner*, vnder seauen trumpets; but hideth from the prophane world, what policie hee would haue marked: After this, he bringeth the old Cæsares, and Pope with late into one serpent: After this he diuideth the serpent into two beasts, with resonable plaine notes: and sheweth that the former beast cõming out of the sea should be reuiued, by that which came vp out of the Land: Now that reuiued beast, after his particular doings and suffrings, is heere to bee seene, with the reuiuer. The Angell teacheth Iohn in vision, the learned men be *Angeli Ecclesiæ.*

Iohn like Daniel.

The great whoore, is the great Idolatrous City: the many waters, the harlot sitteth on, be people troupes, nations, and tongues: Kings society, in Idolatry, is the fornication: the dwellers on the earth, are the Idolous, whose πολίτευμα *or cariage is not in heauen.*

Phil. 1. 27.

20 *And he caried me into the wilderneſſe in the ſpirit.*

As the Church was driuen into the wilderneſſe: to haue a policie

policie vnmixed with Rome: ſo Iohn ſheweth, that they muſt not be of Romes part, that will condemne her: but abſolute free from her. In Ægypt God could not giue lawes for Iſrael: but they muſt be ſeparated from other policies: ſo God brought them into the wilderneſſe. And when God would teach Iuda, that Moyſes Ceremonies were but poore elements, and to præpare them for the reſt of Chriſt, he carieth them into the wilderneſſe of the heathen: And when *Iohn Baptiſt* præpared a way for the reſt of Chriſt, and calling of the heathen, who in the dayes of *Dauid* and *Salomon* were not circumciſed, but baptized: *Rambam Aſure Bia.* Per. 13. So we muſt goe into a wilderneſſe, & ſimply iudge by Gods word, not by rumors of *antiquity and vniuerſality*, what is to be iudged of Rome.

And I ſaw a woman ſitting vpon a ſcarlat beaſt full of names of „
blaſphemy, hauing 7. heades and 10. hornes. „

So Satan, being incarnate in the Empire of Rome, had ſeauen heades and tenne hornes: and vpon his head ſeauen Crownes: becauſe ſo many ſtates of Rome afflicted Gods people. In chap. 13. Tenne hornes, had tenne Crownes: to ſhew that ſo many kingdoms, not ſeuerall kings, as in Daniel for Ægypt and Syria belonged to the Empire.

And the woman was clothed in Purple and Scarlat, and golden „
in Gold, and pretious ſtones, & pearles: hauing a golden Cup „
in her hand: full of abominations, and vncleanneſſe of her „
fornication, and vpon her forehead, a name written, A „
MYSTERIE: Babylon the great, the mother of fornications, „
and the abominations of the earth. „

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Red color, is vſuall for blood: and *Lycurgus* or *Dracoes* lawes: and moſt fit for *Romulus* towne, where hee embrued his handes in the blood of his brother: but moſt of all for the Popes perſequution. The gold reuiueth Babel, and the very phraſe is taken from it, Iſai. 14. And the ſtory is in Dan. 3. where the King made an Image of gold; ſixtie cubites high, ſix cubites broad. So they amazed, fooliſh, with the coſt of the matter: but of Chriſt we are to buy the true gold, Apo. 3. and 21. The golden rules of *Faith* and *Trueth*: and not to eſteeme of a crucifix of gold: to crucifie Chriſt againe for the matter. So the picture of *Mary*, is in diuers places trimmed with chaines of gold, and pretious ſtones: and their Copes wickedly following *Aharon*, bee of cloth of gold. So the 3. Kings of *Colone*, that returned from *Ieruſalem* to their countrey: and were but Perſian ſages, and no Kinges, nor any Perſian that would be called *Baltaſar*; they are ſaid to be trimmed at ſolemne times, with chaines of great Iewels: I would not ſee it, becauſe I would not goe bare-head into their Temple.

A golden Cup had *Babel*, to make nations drunke with Idols: making Gods of their Starres: and was ful of lothſome things, and vncleane fornications: So is *Rome* manifeſtlie; *Colan*, and *Spaine*: as if Babylon, *a myſtery*, were written in the forehead. As the learning of Daniel could doe no good to Babel, but ſtill it would keepe the old Gods; till *Cyrus* tooke their kingdome: ſo Rome is ſo deepe in Idolatrie, that no learning will make men leaue their places: *Pharaoh* & *Nebuchadnezar*, were neuer ſo hardened. And theſe paſſe all that euer were, for crueltie in perſecution. The profane Cæſares did not ſo ſtrictly hinder all vſe of religion. They hindred not the reading of Gods word, as the Pope doth, though they

Rome paſſeth al the enemies of the Church in cruelty and Idolatrie.

So Antio. tooke away Moſes Law.

they feared, leſt the Kingdome of Chriſt ſhould be a bridle to them. Romes cruelty told, chap. 11. & 12. & 13. & 14. & 15. is now plainely handled.

And I ſaw the woman dronk with the blood of the ſaincts: and with the blood of the martyrs of IESVS. And when I ſaw her, I marueiled with great marueile.

Heere the blinde may ſee, that ſince the Empire was reuiued in the Weſt, the perſecutions of them, who ſay, Chriſt freely iuſtifieth, and only heareth prayer, and will haue the *Idole* of him ſelfe (as Plato ſpeaketh of vertue) to bee fetched from his word, were bloody againſt the Saintes and Martyrs of Ieſus. When the Pope contemneth a thouſand times better learned then himſelfe: how can hee looke to eſcape the wrath of God? Iohn marueiled to ſee a womã dronke with blood, therefore the Angel calleth him to conſider the chapters afore, as eſpecially the thirteenth chapter.

And the Angell ſaid to mee: why doeſt thou marueile? I will tell thee the Myſterie *of the woman, & of the beaſt which beareth her: which hath ſeauen heades and tenne hornes.*

A more perticular deſcription foloweth then was cha. 13. But any may ſee this to be a commentarie vpon that place: as God is a perfect expounder of his owne worde.

The beaſt which thou ſaweſt, was, and is not: and hee ſhall aſcend out of the Pit.

The Empire was, and againe is made dead: by the remouing to *Bizantium*, and it ſhall aſcend out of the Pit, chapt. 9. when the locuſt and their king come out of the pit.

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» *And ſhall go to deſtruction.*

This ſpeach is part of *Balaams* for *Italy*, Num. 24. which ſhould afflict *Heber*; that is, the faithfull, and hold on to deſtruction. The ſame he ſpake of *Amalek*: that he ſhould go on to deſtruction: that was neere a thouſand yeares after *Balaam* ſpake: that *Amalek* was deſtroyed by *Iſrael*. As a thouſand yeeres, are but as one day with God: ſo Satan was tyed 1000. yea. before the king of Locuſts had the winges of horſes and chariots to vexe the Church, the true *Ieruſalem*; for the Low to the ruyne of the Weſt.

» *And they who dwell on the earth will marueile, (whoſe names*
» *are not written in the booke of life, from the beginning*
» *of the world) when they behold the beaſt that was, and is*
» *not, and yet is. Heere is a meaning that hath wiſdome.*

The naturall man obſerueth not that when countreyes fall, they riſe no more; *Ægypt, Aram, Aſſur, Paras, Græcia*: that none would thinke *Rome* beeing once deſtroyed, ſhould raiſe againe. But the taught of God, ſee a plaine reaſon. That the Weſt in the end ſhould afflict, firſt by ſtrength; and next by ſubtiltie in religion: that Chriſt his ſeruants ſhould be tried, both for body and minde: and he pay the City that crucified him: both with horſe, as chap. 6. and by the ſpirit of his mouth: and diligent ſearching of the Prophets. So for eaſier memory of ſtory, Chriſt would haue Rome, that crucified the king of glory, once to bee plagued through their Emperors, and the Empire to be taken away, and the Citie to bee deſtroyed: as by *Gothes*: and by *Lybians*, by *Giezerichus*, a new *Annibal*. And then an enemie to God in all trueth, *to ſhewe himſelfe*

himselfe in the Temple of God, as if he were God: to be consumed by study about the Bible: by the word and sword that commeth from CHRIST his mouth: *So the beast was, & againe is not, and yet is:* God speaketh in the præsent tempus for things to come, because all things with him are præsent. *This is a meaning that hath wisedome*; as Iobs case, and Daniels Image. Therefore wee should flee to God to be the expounder: who openeth what is in darkenesse: and with whom light doth dwell.

The seauen heades are seauen mountaines, vpon which the woman »
sitteth: also they be seauen Kings: fiue are fallen, and the prin- »
cipall is: the other is not yet come: and when he is come, he »
must tary but a little while. »

The Iewes felt *Pompei* heauy: that made Iuda prouince to *Rome. M. Crassus* was heauy: that spoyled the temple of much gold. *Iulius Cæsar* was also heauy, who strengthned *Cleopatra*, ouer Iudea long lost, to set vp *Herod* at the last. *Brutus* and *Cassius* were also heauy, with their army. *Antonius* who married *Cleopatra*, (and holpe in *Capitolio*, *Herod* to be King) was also heany: all these came to destruction: for medling with Gods people: and all their state by Ciuill warres: So *fiue Kings* are fallen: and the principall, is *Augustus*: and the other is not yet come: the Empire reuiued: But at 1000. yer. will the Pope be sitting vpon the Empire: by litle and litle. And England at 1200. yer. would not grant him supremacy: Sigibert. And good father WICKLIFE, now 200. yeares ago preached, *that if the commune lawes of England might stand: the Pope should haue no stroke in England.* * And good Lady *Margareth*, a pearle for a woman, the mother to K. Henry

1. 2. 3. 4. 5. The seaue heades afflicting. 6. 7.

* Walsingham.

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the ſeauenth, when ſhe built Chriſts Colledge & S. Iohns, in both which I was fellow: and owe them this dutie: ſhe in thoſe dayes made lawes to aduance knowledge: to ruinate the Pope. And the valiant *Henry* VIII. truſt him out, from being head or taile in our Church: ſo the Empire, ridden by the Pope, ſtood but a litle while, in ſundrie places. And all the while of the ariſing, the Grecians; as, *Chryſoſtome*, *Andreas*, *Occumenius*, taught that the Romane Empire would be reuiued: though in Greek ſtories, *Syſimus* and the eccleſiaſticall, *Alaricus* & *Giezerichus* wrought much harme: and there *Antichriſt* ſhould reigne: And if the Greeke old Doctores had bene well known: the Pope had neuer gotten peny by his *Maſſe*. *Areopagita* taketh the worde in the Law ſenſe, the token of the body: ſo *Euſebius*, the *Image* and *Symbolon*: and ſo elder *Origene*; and later *NazianZene*: *Antitypes* and later *Theodorit* in a full diſputation: and *Macarius* the Greeke Monke, calleth it *Symbolum*: and full many moo. Then the Pope had no auctoritie for turning bread into the body of Chriſt: to make him haue 1000. bodies: and to make Religion a ſtage to Angels and men. This long warning of the Popes ariſing was a warning to all ages: that they ſhould not ſuffer the ſtarr falling to make bitter the waters of the Law; nor darken the ſtarrs: and in all ages he had gaineſayers. And both, Princes and People, who contemned the warning of this book, were worthie to be giuen ouer to all force of error.

And the Beaſt which was, and is not, the ſame is alſo the eight: and one of the ſeauenth.

The Pope ſhall be the eight, & chaleng place aboue all, & follow all heathen ſuperſtitiō in *name*, *ſtaffe*, *apparel* of *Caſares*: and *Temples*: ſetting but a face of Chriſtianity vpon them.

A playne

A plaine description of the Popes comming vp.

And the tenne hornes which thou sawest, are tenne Kings „
which haue not yet receiued the kingdome: but receiue „
auctoritie as kings one houre, with the beast. These haue „
one minde, and shall part their power and auctoritie, to „
the Beast. These shall make warre with the Lambe; and „
the Lambe shall ouercome them: for he is Lord of Lordes, „
and King of Kings: and they which are with him, are „
called, and chosen, and faithfull. „

Stenchus against *Valla* reckoning the Countries, which held of the Pope, bringeth them to ten. But we must know, that ten, vsually is a great number, about ten, fewer or moo: These kingdoms vnder the first Cæsares were not so parted: as when *Iulian* the *Apostata* kept at Paris: who neuer heard that his Fathers brother, the great Emperor *Constantine*, gaue the West to the Pope: and if any such matter had bene, it could neuer be hid from him. But when the Pope of Rome, by long begging for S. Peter: and so for *Monasteries* in many Countreies, had gotten much wealth: and ready good wills in Rome and the West, to set vp againe the Empire at Rome. He picketh quarrels with the *Patriarch of Constantinople: for procession of the holy Ghost*, and *Pascha* day, and *supremacy*: & still of old labored to extinguish the Greek tongue: and puritie of Latin: and weakneth the East Empire, that barbarous *Gothes* reigned: whom to ouerthrow, Princes gladly ioyne with him: and he with them still for great Countreyes: that in the end they sweare to helpe him to hold *Constantinus* donation:

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and to bring the East, the Greeke, to agree with Rome. And after 1000. yea. the king of Locustes hath Satans throne in such power, that his winges bee chariots and horses to cause kinges to doe what hee will. As, for *Ierusalem* warrs; to ouerthrow all their kingdomes. And in these tymes Satan bare sway, that scant any learned were in the West. But *Monasteries* and *Collegies* were built to fortifie hæresie: that Greeke was vnknowen till our age: and Ebrew to this houre, for skill in the tongue able to hold water: and to make a translation of good warrant, to all learned iudgements. In this blindnesse, still some *Abates* and such fought well by pen: and at the last by Martyrs: whom the Pope damned; and the secular power put to death. But in the end, Christ by his martyrs roareth like a Lion; and seauen thunders tell his anger: & seauen Angels poure it out: and men eate the little booke of Scripture: and preach to nations and kinges, to bethinke them, how they did set vp Rome.

» *And hee saith to mee: The waters which thou saweſt, where*
» *the Whore sitteth, are people, and folke: and nations, and*
» *tongues.*

The phrase is from *Babel*, Ierem. 51. *O thou which sittest* Psalm. 19. *vpon many waters*: and from Dan. 3. These phrases teach the simple how plaine Gods Law is, lightning the eyes: to call old matters into minde: and to teach by old euents, howe other matters will fall out. Moreouer, this open speach of manie waters, to meane people and nations, would (making a commentarie in the margin, vpon many places of the old Testament) inlighten much.

Of

Of the Popes fall.

And the tenne hornes which thou ſaweſt vpon the Beaſt, theſe „
ſhall hate the Whoore: and make her deſolate and naked: „
and eate her fleſh: and ſhall burne her in the fire. „

The ſame kingdomes which cleaued to the Pope for profite or deceipt: when they ſee all profit gone: and how he by terror of forged purgatorie gate Princes great lands, wil alter their minde to hate the *Pope*: Many millions in England, hate his *keies* in *Canterburies* armes: as a mockage to the true *keies of knowledge*: ſo they hate the title *grace*, in Scotland, as doth the learned M. *Melvin*; others, hate Leuies *Linen*, *Cope*, *Prieſt*; and *Kneeling* at receiuing bread, which ſhould bee receiued with moſt holy iudgement, not in the Popes geſture: others, hate the Leproſie of the *Apocrypha* books: the writers of which ſhew no more faith in *Chriſt* then did *Flauius Ioſephus*, nor ſo much. Others, hate the Popes forme of *prayer*: patched vp for his vſe, to content the people, not to ſpend that tyme in requiring of them opening of the Bible: And many would haue our Biſhops caught in *præmunire* to looſe all. Others, make great ſute to haue their lands. Now if in England, *moſt reuerend & right reuerend fathers*, ſo learned as they take vpon them to bee, bee ſo hated, for remnant of *Papiſtrie*; what hatred ſhall open *Popery* haue, where the Pope dareth excommunicate kinges? *Thal. Ieruſal.* noteth, that the King might not be excommunicated, nor any chiefe Ruler. But be ſagely warned, to keepe his houſe for a time, and to ſaue his honor. But the high Sacrificer was whipped with as many ſtripes as any other, for his faultes, *Ieruſ. in Sanedrin*. But our *Pope* will bee excommunicating kinges, without all color of warrant

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from God: *& shew himselfe in the temple of God as if he were God:* beeing in all policie sinfull, and blaspeming true teachers: so he must needes be hated of Princes, that euery one will draw from him all that they can: That is, to eate the flesh of the Idolatrous towne: and burning it in the fire.

» *For God hath giuen it vnto their heartes, to doe his minde:*
» *and to doe one minde: and to giue their kingdom to the*
» *beast, vntill the wordes of God be brought about.*

Because they did not receiue the loue of the trueth, vnto right happinesse, to studie the Lawes of God day and night; God gaue thē ouer to a foolish minde to pull downe the East Empire, and to set vp one in the West: and to set the Synagogue of Rome, aboue all: to rule all Empire and Kingdomes. And to this day, that cursed blindnesse abideth in men, that they thinke it a shame for a King to be learned: or for Noble men. True Kingdome, standeth in knowledge of the kingdome of heauen: and Princes of cunning education, might know both Testaments in Greek and Hebrew; and veine of storie, in yong yeeres: that their hearts might a thousand times in a day runne ouer the heauenly frame of Gods booke: and see their Ancestors, from *Adam* to *Noë*, the pillars of the world. Then, the noble warrier* *Abraham, King Moses, King Iosuah, King Samuel, King David, King Salomon: and noble Daniel*, the mightiest (subiect) in the world, and greatest warrior; & best learned. And his noble Cousins that quenched the fire, refusing Idols, should haue taught nobles, to haue in equal sort hated *Babelish* idolatrie of cursed *Rome*, that crucified Christ, and by the serpents biting *pierced his footestepp and handes*: and would naile fast all feete and handes, from walking in Gods wayes: and working in his trueth. What a shame is it for

* Isa.41.2.3

Psalm.22.

Kings

Kings, that they know not the familie of *David*, penned of purpose to make kings wise. *David* & *Salomõ* both wise began the glorie: *Ioakim* & *Ioachin*, both vnwise, ended the glorie: all betwixt are a glasse for Kings to see their owne case. Againe the pompe of this world is eminẽt in *Daniels Image*: afflicting the holy house of *Nathã*, but beatẽ to pouder for their paines: & that madnesse of Counsell is expressed in *Nebuchadnezars* open madnesse. His open madnesse of seauen yeres, was not so madd as the *Persians*, or *Alexander* that made themselues Gods: and the parted *Macedonians* are a patron of slauery to Satan. Heere in one Image all Greek and Latin to *Liuie* is cõteyned: and Kings might make their teachers, to bring such stately matter into commune knowledge, to make a *Bridge* from the fall of *Salomons* house, vnto the setting vp of *Nathans*. *Nabuchadnezar* honored Daniel to Iudahs good; For chiefe heads of this matter: Kings further called, should further delite in this kinde. So, for the Image of the beast, Apoc. 13. if Kinges had bene happy, they had learned from storie what Iohn foretold: but becausse they despised Gods exhortation to read the Booke: God gaue it into their hearts to giue their kingdome to the beast: if they would make their people learned in this Booke: the flesh of the harlot should soone be eaten. All true soldiers, should be Doctores of Diuinity: such all will conquer with small losse, as Israel vnder Iosua, which studied Moses 40. yer. And Dauids Capteins by knowlede of *Moses*, were mighty in battell. Doctors in bare title; the *Popes*, and ours, deserue so much reuerence, as so many apes, and all that put any trust in them, are like vnto them.

Now commeth a plaine condemnation of Rome.

The woman which thou sawest is the great Citie, which hath the Kingdome, ouer the Kings of the earth.

All

All be past shame, that see not Rome heere damned vnto the end of wrath.

CHAPTER XVIII.

The King is Angelus to cause the word to be sounded.

" *After this I saw an Angell, comming downe from heauen: hauing great auctority: and the earth was lightned by his glorie: and he cried mightily with a great voice, saying: BABYLON the great City is fallen, is fallen, and is become a dwelling of Diuells, and a prison of euery vncleane spirit, and a prison of euery vncleane and hatefull bird, because she hath caused all nations to drinke of the wine of the anger of her fornication, and the Kings of the earth committed fornication with her, and the merchants of the earth became rich by the might of her wealth, &c.*

THE like speach is in Ezekiel, chap. 47. where the glorie of the Gospell shineth from Christ, and waters of doctrine flow with life: And the Angels glorie lightned the whole earth, cha. 10. taught this same matter: where Iohn eateth the litle booke. And Christ is the Angell, he cómeth downe, when he setteth vp the light of his word, by which hee shineth ouer the earth. Though in vision sundry Angels expresse him. *And when Ieruſalem is builded, Babylon must needes fall*: and where the mighty Gospell is taught of millions, there Christ speaketh with a great voice. *Anabaptistes*, be the chiefe helpe that the Papists haue to dispute, that it is dangerous for the common people to medle with Gods word. But a learned officer, would with sageneſſe soone teach

teach them how they misse burning in fire the obstinat in hæresie. *Maymo.* in the treatise, *Chagigah. Perek* III. sheweth how the King should read the Law, before the people in the feast of *Tabernacles*: and in what sage reuerence. A pulpit of wood was made for him, in the court where all might come, men and women, and the synagogue keeper, brought forth the booke of the Law, & gaue it to the *Archisynagogue*: and he to Sagan of the Temple: Strategos, Act. chap. 4. 1. Chancelor, we may terme him: he to the high sacrificer: and hee to the King, and hee read Deuteronomie, and of the King he saith:

המלך שלוח הוא להשמיע דברו האל

That is:

The King is Angelus to cause the word of GOD to be sounded.

If the Iew, could thus honor the Law: and shew the Kings duty; which Iew saw not the true glorie of it by the SON of GOD: how much more should wee bring vp our Kings to honor the holy Gospell: to read speciall places: as the first of Saint Matthew of 1800. yer. story: and 3. Luke of 3957. or Act. 7. or 2. Thess. 2. or some speciall place: to stirre nobles, a learned reading would be as good as a commentarie. And chapters expounding one another: and Psalmes might so be chosen, that by bare reading great light would come. So millions would say that Babylon the great is fallen: and *Daemones* be all one, and Rome is a dwelling of Diuels: and Cardinals bee vncleane spirits and *Archbuy-shopps* be vncleane and hatefull birdes, and their *keies* be *keies* of the pit: and their Idolatry making Peter the *Rock* against this, THERE IS NO ROCK BVT THE ETERNALL, had made the Kings of the earth madde 2. Sam. 22.

Broughton, H.

in Idols: from one error; *that the gates of death, ſhall not prævaile againſt Rome*: where the ſpeach meant, that terror of Romes perſecution, ſhould not ſtay the building vpon Chriſt the Rock.

Buy-ſhopps ſhould be knowen how wickedly the merchants become wealthy, blinde leaders of the blinde, vnto eternall deſtruction. Vncleane ſpirits, and hateſull birdes: if Eſay 13. 14.21.23.47. and Ier. 51. & Ezek. 27. and againe Ier. 7. ſhould bee read, comparing old traffique with the Popes ritches and ruyne; this chapter would haue great light: which of it ſelfe needeth not further expoſition: For the next cha. telleth how Rome falleth, by the ioy of the godly, which in order of tyme handleth matter, whence the ruyne of Rome cõmeth. The terme witchcraft, beſtowed vpon the Popes doctrine, is to be noted: They who ſay, bread after wordes ſpoken, is no longer bread, would haue men bewitched, and ſo for the wine. *Senſe* is a diuine teſtimony, and if two men ſhould witneſſe, that others did worſhippe bread or wine: no hypocriſie ſhould ſaue them. Chriſt gaue the Law in Moyſes, and will not the tokens to bee worſhipped: that muſt be kept for God onely. Where Rome killed men for the Prophets doctrine, and holy Apoſtles: they are as gilty, as if they had killed them: and all holy in the ſame faith. All the holy ſpake of Chriſt, and Rome by Pilate killing him, was worthy to haue for Popes, *neither forgiueneſſe in this world, nor in the world to come*: but heere, to be openly curſed as Iſcariot, and in the world to come, eternall flames. This kind of ſpeach troubled great Doctors: I wil therefore digreſſe a litle; to this phraſe: *Maymoni*, in treatiſe of repentance, ſaith: there is a ſin, whereof ſentence paſſeth; that he ſhall be puniſhed in the world to come, & no harme paſſeth ouer him in this world,

The Goſpell is the ioy of the godly.

and

and there is a ſin: which is puniſhed in this world, and in the world to come: as be the Iewes that betrayed Chriſt, & the Romans that crucified him. The Iewes are plagued with blindeneſſe and ſlauery, and Rome with horrible Idolatries, and tyrannies, and warres, and blood.

CHAPTER XVIIII.

I ſay Ieremy and Ezekiell compared with this ch. bring great light.

" *And after this I heard a great voice of much people in heauen;*
" *ſaying,* Allelu-iah, *ſaluation, and glorie, and honor, and*
" *power, belongeth to the Lord our God: for his iudgements*
" *are right and iuſt: becauſe hee hath iudged the great*
" *whoore, which corrupted the earth by her fornication, and*
" *reuenged the blood of his ſeruants out of her hand: And*
" *againe they ſaid* Allelu-iah: *And her ſmoke aſcended*
" *for euer and euer, &c.*

As old Iſrael prayſed the Eternall IAH for their deliueráce frō Ægypt Canaan, Babel, Antiochus & all their enemies; ſo heere the holy doe, for deliueráce frō Rome, which is called and compared with Ægypt, &c. becauſe that the cruelty & Idolatry of all the enimies of the Goſpel ſince the beginning was in Rome.

WHEN the Angell filled the earth with his glorie, then much people prayſeth GOD, for reuenge againſt Rome, and the 24. Biſhopps, ſage learned, and the ſpeciall rare, the foure wightes full of eyes, and tell of the Lambs ſupper, and his mariage with the Church: which matter, Pſalm. 45. and Cantic. directly handleth, and all the ſcripture runneth vpon that. Now for the terme, Hallelu-iah. It is vſed firſt in Pſalm. 104. where the verſe afore, wiſheth the wicked to bee deſtroyed out of the earth. And the old Hebrewes turne that ſpeach of the Pſalm, to haue beene the preaching in the dayes of *Noë*; when the flood came: and *Midras Tillin* noteth, that Allelu-iah was neuer vſed till Pſal. 104. after prayer that the

wicked ſhould be taken away, out of the earth. The auctoritie of the book is litle, but the peiſe of the argument is much. So in the New Teſt. *Aleluiah*, is neuer vſed, till ſpeach commeth of the Popes deſtruction. The ſinfull, to haue *Pyrrha* the wife of *Deucalion*. The fable which made *Noë Deucalion*, Δευκάλιων καὶ ἄλλοι & his wife Πύρρα conteined a fable which Ouid hath.

Eſſe quoque in fatis reminiſcitur affore tempus
Quo mare, quo tellus, immenſaq́, regia cœli
Ardeat, & mundi moles operoſa laboret.

That is,

Iupiter bethought him, how tyme ſhould come,
When Sea and Land and great Heauens pallace
Should burne, & the worlds workemanſhip decay.

As once, the world periſhed by water: ſo it ſhould by fire. *Sem* and *Iaphet* taught that, in ſadneſſe. But their ſonnes turned it into a fable; yet S. Pet. 2 Epi. 3. reſtoreth the matter vnto old trueth: And as the *Midras* turneth in fable *Haleluiah*, to be vſed at holy preaching, in Zohar vpon Gen. 6. by the argument: and firſt, Pſal. 104. vpon the deſtruction of the wicked: ſo heere, firſt vpon the deſtruction of the *man of ſinne*, the word is vſed: And that, foure tymes.

Of the Hebrew terme.

God, only wiſe, contriued the world vnto Macedonian victories, and reigne of 300. yea. from Weſt, vnto all partes: that

that Greeke was made common ouer all the world, by the tyme that the Apoſtles were to write the Goſpell: that in the Greeke tongue, and only in the Greeke tongue, they might write it for all nations. Yet God would haue the tongue, which Adam ſpake and Heber kept: and that in which the Law was penned, to be ſtill ſtudied. Therefore, the N. Teſt. hath many, yea full many wordes, that require *Ebers* helpe: and in expreſſed letters about 50. And whereas, Eſai. 19. telleth, that in *Egypt* they ſhall ſpeake the tongue of *Chanaan*: he meaneth, that with the Goſpell, they ſhall haue the Hebrew tongue: and *Origens Octaplun*, eightfold worke, in *Epiphanius Ancorato*, had *Hebrew* in Hebrew letters, and the ſame ſpelled in Greeke: and ſix Greeke tranſlations: ſo here, the ſtudie of the Hebrew Prophetes, to open the Goſpell, doth fell the Pope: and the Pope is cloſely touched by the word, *Alleluiah*; *Praiſe God, in whom wee breath:* and not Idoles which haue no breath in their noſtrills. Pſal. 135.

Of the beſt way to ouerthrow the Pope.

The Turkes Princes moued Q. *Elizabeths* agent, L. Barton, of godly memory, to the known way, by common witt, to open the trueth; in cauſing a *Rabbin* to demand a proofe of the New. Teſt. by Ebrewes. The Apoſtles proued all by Ebrews: & ſo ſhould all expounders of them: And the Pope vnable therin falleth, and all his *Cardinales*, and *Archbuyſhops*. And our King tooke once a noble courſe that way: the hinderer, ſhall abide iudgement: and that a moſt heauy: & ſhall not haue his ſhame forgiuen in this world, nor in the world to come. An Ebrew explication of the N. Teſt. by ſayings granted of Iewes, would moue Iewes & Gētiles to hold one

truth. My Hebrew explicatiõ of *Nathans house*, Mat. 1. & Luc. 3. from Dan. 7. fold shield, and the Hebrew chayning of the Chronicle, hath moued *Salem* and *Rome*: though *Nazaret* would bring the auctor to the top of a Rock. This matter is worthie of record: that Gods vengeance may bee marked while the world standeth, how he will deale with so gratefull babes. But now let vs abridge the text: People, Bishops, rare godly praise God, for calling to the Mariage: that the Church is married to Christ: and clothed in white iustice: and Christ warreth, to ouerthrow Rome.

» *Amen, Aleluiah: And a voice came from the throne, saying:*
» *praise our God all his seruants, and they that feare him*
» *both small and great.*

This short summe of Diuinitie, distinguisheth vs from Papists, who make Gods of Creatures: and giue praise to them where God only will be feared.

» *And I heard the voice of a great multitude: and as the voice of*
» *many waters, & as the voice of strong thunders, saying,* Ha-
» lelu-iah: *for the Lord God of hostes doth reigne: let vs re-*
» *ioyce and be glad: and let vs giue him glory. For the mariage*
» *of the Lambe is come: and the wife hath præpared her selfe:*
» *and it was giuen her to put on white linen, pure and shining.*
» *For the linen is the iustice of the saincties.*

When whole kingdomes call vpon God: and fight for the Gospell with successe, it is fitted to continual noise of waters: as Ezekiel 1. 24. the kingdomes that made Gods iudgements knowen: are likened to much water: & the thunder of Gods power, is well expressed, by thunder of the ayer, Psalm. 29. All tendeth to *Aleluiah*; *Praise God in whom wee breath*, for rescuing

Psal. 136. 9. 15. 24. Psal. 78.

cuing vs from Satan, with manifeſtation of his kingdome: And let not England forget the goodneſſe of the Lord: but aey remember it: and not hide it from their children: but to the generation to come to ſhewe the prayſes of the Eternall, his power alſo, & his wonderfull workes that he hath done. The light of the Goſpell now theſe hundred yea. hath bene exceeding great, & to greater knowledge, then euer ſince the Apoſtles tymes the Church had. And all reformed Countreies flow with learned men. And ſage cariage is heere laid out to the eye; in white linen. This ſhort rule muſt alwayes hold: *God will make known who bee his: and all muſt depart from ſinne that call vpon the name of God.* 2 Tim. 2.

And he ſaith vnto mee, write: Bleſſed are they that are called to the ſupper of the mariage of the Lambe. »

This ſhould be written in all hearts: that they only be happie, which in the Lords Supper, proteſt the aboundance of grace of the gift of iuſtice. The bread bare, & wine bare, taken in the ſage vſe: that our ſoules feed vpon his *incarnation* and *redemptiõ*; is as ſtrong, as the frame of the world, to ſtay vs in Chriſt. The auctority of the ſpeaker, who made the world by his word, muſt be looked vnto: and as our eyes, iudge of the frame of the world; and our minde, to what inuiſible vſe all was made ſubiect to a man: ſo our eyes, muſt iudge of bread & wine, & our minds, that Chriſt ſuffring for vs, ended ſacrifice & offring. By ſeale of things without life: by bread and blood of the grape: by the terme ſupper: the whole tenor of Chriſtianity is meant: but the acceptation of the ſeale is an open action, to diſtinguiſh vs frõ others. The Pope corrupted, from the playneſſe that is in Chriſt: and making *Prieſt & ſacrifice:* hath miſſed wholy of the trueth in Chriſt: as Iannes and Iambres reſiſted Moſes. Papiſts

Papists would make fooles beleeue, that *Calvin* bread this; *symbolum corporis*: and in other matters, if *Calvin* hath παράδογμα a rash word: they vrge that vpon whole Churches. Their eyes might tell, that the ancient Grecians neuer made question heere: neither had combat with hæretiques heere: *Eusebius* after *Origen*, recorder of the whole Churches opinion, in præp. calleth Bread and Wine, *Icones, & symbola*. Neither did any after him, striue against that: but full many followed him. God is light: and all the Bible is so plaine, to a sound student, that none can moue doubt, but to his plague. The Papists cary in a siluer chest, a wafer of meale, as the bodie of Christ: making themselues a scoffe to God and his Angels: and the barbarous thinke by vnlearned prating, to make their cause good. They come 40. yer. short of learning, to defende the common groundes, against a subtill Iew, or Turke, as to this syllogisme of Machmad.

If the scripture be corrupted, another iudge must be had
(The Pope not only granteth, but vrgeth also this: & this.)
But the scripture is corrupted.
Therefore another iudge must be had.

I will ioyne with Turke, Iew and Pope, to grant the *Proposition*. But against Turke, Iew and Pope, & our side; I deny the *assumption*: and hold the text pure. This no Romist yet euer saw. Therefore their studies must bee holden vnfitt to rule in Diuinity.

And he saith to mee: these words of God be true.

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By reason that the carnall man cannot see the glorie of the wisedome, which is in the couenant of CHRIST, in plaine simplicitie full of heauenly trueth: The Angell stayeth vpon

vpon this doctrine, as opposite to Rome: & working Romes fall: handled chap. 18.

And I fell downe at his feete, to haue worshipped him: & he saith to me, do not. For I am fellow seruant to thee, & to thy brethren which haue the testimonie of IESVS: Worship God: for the spirite of prophecie is the testimonie of IESVS.

Heere, Iohn sheweth mans weakneſſe to Idol-seruice, in his transe, ready to worship the Angel. And telleth, that, *Angells be ministring spirites for our saluation*: God only must bee worshipped. The spirites that teach, teach of Christ: that he only must bee worshipped: In the old Testament, Christ is called an Angel: and is worshipped; but no created Angel is worshipped.

The warres of Christ and Christians: against the Empire and Pope.

And I saw the heauen opened: and behold a white horse, and hee that sate vpon him, was called faithfull and true: and in Iustice doth he iudge & war. And his eyes were like a flame of fire: & he had vpon his head many Diademes: hauing a name written, which none knew but himselfe: and clothed in a garment dipped in blood: and his name is called the WORD OF GOD.

The heauen opened, sheweth what shall be opened in the Church: the *white horse*, is sincere might: the Ryder is called faithfull and true, to assure vs of victory against mighty states: and he iudgeth & warreth in righteousneſſe, vnable to abide sinne, still to reigne: his eyes bee a flame of fire, searching in

This is made famous in 1588. and 1605. for our Albion.

iuſtice to the bottome: as Daniel 10. for the ouerthrowe of *Xerxes* armie: and Apo. 1. and 2. And his many Diademes, ſheweth that he will rule Kinges in many Countreyes. And the name written which none knoweth but himſelfe, ſignifieth the *Godhead*, dwelling in light that none can come to.

His garment dipped in blood, is expounded Eſai. 63. ſhewing, that the enemies blood ſhall make him known, as vnder old *Aſſur* and *Cittim*. And his name is the WORD OF GOD: as in Iohn the firſt: and infinitely in Onkelos, *Iehouah*, is the WORD of IEHOVAH. Theſe mightie titles comfort the Church: that they ſhall bee ſure of a victorie. Reigne ſtill, O King MESSIAS, for we reſt on thee: reigne ſtill, O King of Saincts, and wee will folow after thee.

> *And the armies, in the heauen folow him, vpon white horſes, clothed in linen, white and cleane.*

The valiant Chriſtians with ſpeed and courage folow Chriſt: and in ſynceritie of truth: though *Lutherans Vbiquitie, and others iourney to hell*, be great ſpotts: yet many are free from theſe: and mo wil be in tyme.

> *And out of his mouth commeth a ſharpe ſword: to ſtrike the nationes with it: and hee ſhall bruiſe them with an yron Sceptre.*

The ſword of his word, hath in all ages told; that, euery treſpas ſhould receiue iuſt recompence: and by ſtories paſt wee ſhould aſſure vs, of them that be to come: and the *yron Sceptre*, taught by *Dauid*, how *Chriſt* his enemies ſhould fall. And the Image beaten to duſt, Dan. 2. and the Romane ciuill warres

Pſalm. 2.

warres taught them, what it was to meddle with the Iewes: and with *Tully* to say: *Barbara Iudaeorum superstitio: Gens nata seruituti.* So *Diui Cæsares* for 300. yeares were bruſed: and now the Pope for 400. to come, may ſtill looke to bee plagued, that by 6000. yeeres of the world he ſhall be as the Macedonians at our Lords birth, voyd of all authoritie.

This ſhort viſion may endure a long time, as that in Ezekiel, of *Gog* and *Magog*, 38. and 39. contayned matter of 300. yeeres.

And hee treadeth the preſſe of the wine of the anger and indignation of God of hoſtes, and hee hath vpon his garment and vpon his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Eſay 63. telling of the winepreſſe, teacheth now by ſtory, of old euents: and the other Attributes, Nabuchad. Dan. 2. giueth to *Daniels God:* and the ſtories ſhew the works. And ſtudents of iudgement, would bee ready in heathen which open the holy Bookes, from the firſt Greek ſtories to the laſt. *By garment, and thigh written vpon:* open dealings of Chriſt, teach men to contemne his mediation: and to feele that hee ruleth all.

An open proclamation of the Popes deſtruction.

And I ſaw an Angell ſtanding in the ſun; and hee cried with a great voice: ſaying to all the birds that flee in the ayer: come and aſſemble vnto the ſupper of the great God: to eate the fleſh of Kings: and the fleſh of Coronels: and the fleſh of the Mighty: and the fleſh of horſes, and of their Riders: and the fleſh of all free and bound.

This ſpeach *Ezekiel* vſed, ch. 38. ſpeaking of *Macedonians*, that ſhould afflict *Iuda:* ſpecially, vnder *Antiochus Epiphanes*, after whom, that Kingdome fell dayly, more and more, with horrible deſtruction. And as the ſpeach in *Ezekiel* is caried hither, ſo the names of *Gog* and *Magog*, be in the next Chapter: where the Popes chiefe ripeneſſe commeth to let Satan looſe.

» *And I ſaw the beaſt and the Kings of the earth, and their armies to make warre, with him that ſate vpon the horſe, and with his armie.*

This ſhort prophecie telleth, that the Pope and Empire ſhall fight againſt the Reſtorers of the Goſpell: and ſtill haue the worſe. *Albion* and *Ierne* haue ſhaked him off: and much of *Germanie*: and *Netherland*: and halfe *Zwitzerland*: and all *Denmarke*: and his murthering of the French King, will haue reuenge. In *Ireland* his ſtirring of Papiſts, vnder *Deſmond*, to rebell, made greater death, then kites, wolues & doggs could deuoure, or men bury: or riuers waſh without poyſoning their fiſh. And *Brabant*, now 40. yer. hath ſeene great ſlaughters, and the Kinges putting of his owne ſon to death, was more loſſe to his houſe, then many millions: And his owne death, was of a ſtrange ſickneſſe: So many French that perſecuted the Goſpell, had ſtrange death. And one after another, while they fight againſt Chriſt, ſhall haue ſtrange ſucceſſe: as the Popes haue ſtrange deaths, and boyles at home.

An abridgement of all Gods iudgements in one.

» *And the beaſt was caught, and with him the falſe prophet: which worketh ſignes before him, by which he deceiueth them that receiue*

receiue the marke of the beast, and worshippeth his image: Both were cast aliue into the lake, burning with fire and brimstone.

Andreas, vpon chap. 13. teacheth plainely, that Antichrist setting vp the Empire, is there meant: So Pope & Emperor, must needes be meant heere, to as euident destruction, as if they were cast aliue into eternall flames: this should be a faire warning, for men to come out of *Babel*, to vse no garments, no prayers, no lawes, of the Popes making.

And the rest were killed with the sword of him which sate vpon the horse, which went out of his mouth, and all the foules were filled with their flesh.

The principall had open terrible miserie: the others, in vision, had but death. So, in Daniel chap. 7. the fourth beast, was cast into the fire: and the common sort in Ezek. are eat of foules.

CHAPTER XX.

The Diuells are not simply bound.

And I saw an Angell comming downe from heauen hauing the key of the Pit, and a great chaine in his hand, and he laid hold vpon the Dracon, the old Serpent, which is the Diuell and Satan, and he bound him a thousand yeeres, and cast him into the Pit, and shut him vp, and sealed vpon him, that he should not deceiue the nations any more vntill the thousand yeeres were ended: Afterwards he must be loosed a litle while.

THAT the Diuels are not ſimply bound, one houre, Iob. 1. and 1. Pet. 5. teach vs: when they fell the ſixt day: miſliking the charge of care ouer man: the darke ayer wherin we breath, a black *Tartarus*, without ſtarre-light, is their lodging: in chaines of Gods prouidence, as if they were in priſon. So, wee may not thinke that the Diuels were euer ſimply bound: but they were in the *Pit*, whence at the laſt the locuſts came foorth: among the company of the profane: that they deceiued not the great number ſealed, chap. 7. and former martyrs, ch. 6. But for a thouſand yeeres, ſome reigned in all ages with Chriſt, and many were martyred, and moo vndeceiued, to worſhippe the beaſt and his Image, & to take the marke in the forehead or hand. They liued the true life by the Goſpell: *where all faithleſſe aliue, be dead (in ſinne)* as S. Peter ſaith: and *Zeror Hamor*, infinitely. The Apoſtles in their ages liued & reigned with *Chriſt*, and *Iuſtine Martyr* and *Athenagoras*, and ſuch in their ages: *Athanaſius* and many of his tyme, and ſo others in their ages: liued heere the Chriſtian life, and reigned as Kinges; ſacrificing their owne affections, chap. 1. Some in all partes of the thouſand yeeres, not altogether a thouſand yeeres. The reſt of the dead, did not reuiue, vntill the thouſand yeeres were ended: as the profane Cæſares, and Idolatrous Locuſts: who had great occaſion offred to the firſt reſurrectiō, with Chriſt, Rom. 6. Eph. 2. *But they being dead in ſin*, deſpiſed the truth, *and reuiued not*. The firſt reſurrection is by faith, to be riſen with Chriſt. *He is happy and holy that hath his portion in the firſt reſurrection. The ſecond death ſhall haue no power ouer them: but they ſhalbe ſacrificers of God, and of Chriſt, and there ſhall be ſuch, to reigne with him for a thouſand yeares.*

1. Tim. 5. 6.

From *Adam*, of 1000. yer. *Satan* deceiued not generally

while the Fathers liued: that the flood was denounced, in the old world, & in the world now of 900. Chanaans sinne was growing to ripenes: *Amalek* of 1000. came not to *Amans* pride: as *Israel* bred not *Sadducees* of 1000. yer. nor *Rome* gate rule to deceiue whole states, of a thousand yeres. Now the text will be cleare.

The Pope deceiued not generally till, 1000. yerees.

And I saw thrones, on which men sate: and iudgement was giuen „
to them, and the soules of them that were beheaded for the „
testimony of IESVS, and for the word of God, and which „
worshipped not the beast, nor his Image: nor tooke the marke „
in their forehead, or vpon their hand: but they liued and „
reigned with CHRIST, the 1000. year. The rest of the „
dead did not reuiue of the 1000. year. This is the first resur- „
rection. Blessed and holy is he that hath part in the first re- „
surrection. The second death hath no power ouer them: „
but they shalbe sacrificers of GOD and CHRIST: and „
reigne with him a 1000. year. „

Heere then, be martyrs, and holy for 1000. year. But the *starre-worme-wood*, and the darkened starres, and the locusts they continued, in profane heathen lot: and the Diuels were in their pit, helping them to sett him loose: to vex the holy Church: for the old *Ierusalem*: which Christ pronunced, that it should be *Iebus*, or troden downe for euer.

And when the thousand yeres are finished, Satan shall be let loose „
out of the Prison: and shall goe foorth to deceiue the nations, „
ouer the foure corners of the earth: Gog *and* Magog, *to ga-* „
ther them vnto warres: whose nũber is as the sand of the sea. „

The

The Pope to weaken Princes did set them on, to recouer the holy land, which God would haue to abide curſed: that Iewes might ſee their ſinne; killing Chriſt: this would the Pope haue recouered: and *Rome* in a thouſand yeeres, could not learne this one chapter, nor remember old *Gog* and *Magog*: how the Pope now reuiueth that warre, in my *Concent*, I haue ſhewed the termes meaning. Thence the Reader may fetch it. The Iewes *Ieruſalem* was holy: but now the Chriſtian Church is the beloued Citie, and the tents of the holy, which, to beſiege and weaken, hee ſtirred this warres for deſolate *Ieruſalem*.

The Pope weakened the Weſt in ſuperſtition, prouoking to warre, for (as he termed it) the holy Land.

» *And they aſcended ouer the breadth of the earth: and com-*
» *paſſed the Tent of the holy, and the beloued Citie.*

All the ſtrength of the Weſt was deceiued by ſuperſtition, to goe fight in the Eaſt for *Antioch*: in the land of *Magog*: and other ſoiles neere Ieruſalem: and all the force of *Machmad*, from the Eaſt aſſembled: and 200. yea. the poore Church was afflicted: that afterwards Popes might ſet Kings vp and down, as they would. And *Machmad* ſtill ſince hath vexed the *Weſt*: and the king of *Locuſts* now hath 300. yeares, beeing a new *Gog* and *Magog*, vexed the Church.

And a fire came downe from heauen, and ate them vp.
»

As Satan dealth with *Iobs* ſheepe, he dealth with the Popes ſheepe, to eate them vp with fire. Euen thence to the worlds end,

end, chap. 19. which matter is heere briefly repeated: and in that which followeth.

The Pope is a Beast of Empire by his might.

And the Diuell which deceiued them, was cast into the lake of fire and brimstone: where the Beast, and false prophet, and they, shall be tormented day and night for euer and euer.

The *Pope* is a Beast of Empire by his might, and so the *eight* is also the *seauenth*: and hee with his Clergie is also the false prophet. Heere Papists may see what shall become of them.

A liuely description of the latter Iudgement.

And I saw a great white throne, and one sitting vpon it: from whose presence the Earth and the Heauen fled, and no place was found for them: and I saw the dead, small and great standing before God, and bookes were opened.

All mens doings are in record before God, as written in bookes, the like speech is in Daniel, chap. 7.

And another Booke was opened, which is of life: and the dead were iudged by the things written in the bookes, according to their workes.

All that put not on Christ, are condemned for their works.

Now the sea had giuen vp her dead: and death and the graue had

» *had giuen vp her dead. And they were iudged euery one ac-*
» *cording to his workes: and death and Haides* ἅδης *were caſt*
» *into the lake of fire: this is the ſecond death.*

Death and *Haides*, are expounded in *Arethas*, ſenſiblie: Men which commit matter worthie of death & deſtruction.

» *And if any were not found written in the booke of life: hee*
» *was caſt into the lake of fire.*

This ſheweth that only the choſen in Chriſt haue life euerlaſting: and what there companie is: euen the heauenly Ieruſalem in this world; the chapters folowing doe ſhew.

» *And I ſaw a new heauen and a new earth: for the firſt heauen*
» *and the firſt earth paſſed: and the ſea is no more.*

This ſpeach may well be referred to the new world: which for vs to ſearch of what ſort it ſhall bee: the Law, Deut. 29. (to leaue hid things to the Lord our God) forbiddeth vs to ſearch curiouſly. Of the heauenly *Ieruſalem*, I haue made a treatiſe in Greeke alone: at large, which I made turne to other tongues.

» *This worke is made to conuict* Rome *to be damned through*
» *all: and I haſtened in the beginning to that: and I would not*
» *draw the Readers minde from that. The laſt end may bee*
» *handled beſt ſeuerally. So this paines ſhall heere haue an end.*

Τέλος.

AN EXPLICATION OF THE HEAVENLY IERVSALEM, SHEWED APOCAL. CHAPTER 21. AND 22.

BEING of larger discourse then the former Commentarie made by the same auctor, to shew Romes condemnation: and with small strife against Rome: and such as Rome will not refuse to reade.

By H. B^r.

After the destruction of Babylon:
Let vs behold the saluation of Sion.

A Commentary vpon the Apocalyps, Chapter 21. and 22.

CHAPTER XXI.

The ſecond diſcourſe of 21. and 22. Chapters.

And I ſaw a new heauen and a new earth: for the firſt heauen »
and the firſt earth paſſed away: and the ſea was no more. »

ISAIAH, chap. 66. compareth the Goſpell hauing the reſt of Chriſt for the Iewes Ceremonies: vnto a new heauen: and the earthly heathen ſtate called to the church, a new earth: as God will make indeed a new world. And ioyneth the doctrine of both, together: So heere, after mention of heauen and earth paſſed: the wordes import the new world: and præſentlie turne to the Goſpell: in ſaying, the ſea ſhall be no more: that is, a troubled ſtate ſhall be no more. For, *the peace of God which paſſeth all vnderſtanding, guardeth our heartes in the loue of Chriſt*, that no ſufferings for him is a griefe or trouble: and we read, chap. 16. that his Angels haue ſeauen cups of wrath, to poure vpon the helhounds that bite his ſeruants: they ſhall not care for the ſea, whence the Romane beaſt ariſeth.

And I Iohn, ſaw the holy City Ieruſalem, new; comming downe »
from God: from heauen: as a bride præpared; for her huſ- »
band trimmed. »

Iohn began the New Teſtament: Iohn endeth it. The terme

terme ſoundeth grace or mercy: fitt for the argument: So in *Zachary*, at the building of the Temple, acclamation ſhould bee; *Grace, Grace, be to it.* And none, but a Iohn in heart, one that is made gracious, Eph. 1. (the Hebrew to that, is *Iehonan*, and *Iohn* & *Iochanan*) can ſee the holy *Ieruſalem*. The worldly doe looke to worldly pompe: as the Pope to rule princes: in deed euery teacher ſhould rule Princes, by ſage aduiſe, not by auctority.

Of Iohn.

Iehoiadah, the ſtately high ſacrificer, is called alſo *Iohn*: and ſundry others, and that name is in the 70. *Ionan*, and one of our Lords fathers is called by that name, & others too: *Ianna*, and *Ioanna* bee of the ſame notation: *Grace:* giuen by fathers that ſtill looked to the grace of God, in Chriſt, and all ſhould in heart bee. So euery one ſhould be in heart *Petros* building vpon *Petra*, the *Rock: Eli Tzur* & *Tzuri-ſhadday*, Num. 1. 5. 6. teach that. *My God is the Rock: My Rock is God.* One word of Hebrew, had broken the Popes keies: as the Phariſees keies of the Kindome of heauen, and all take a fooliſh courſe for Diuinity, which ſeeke it from Latines rather then from Ebrew.

Of Ieruſalem.

Of Ieruſalem, I wrote at large in my treatiſe of *Melchitzedek*, where alſo I ſhewed, why the 70. altered the Hebrew, 36. hundred of yeres, adding to the Patriarkes at fatherhood, to many, 100. As *Adam* at 230. begate *Seth*, where *Moſes* proper truth wrote 130. Our note 1603. hath flat atheiſme, ſaying, that *Moſes* omitted 100. yer. ſo the note might haue ſaid for *Seth*, *Enoſh*, *Caynan*, *Mahalaleel*, *Enoch*, *Arphaxad*, and all to *Nachor*, and that he gaue many hundreds too much, to their

ends. It is trange, *that most reuerened FF. and right reuerend FF.* after plaine demonstration of trueth will be such fooles as to vtter such athean lies to the people: and, it is more strange, that the people giue them any regard, after their vtterance of such blindnesse. These teachers are not for *Ierusalem*, the sight of peace; but for *Abyssus*, whence the king of Locusts and his swarmes came. *Salem*, was the townes name in *Sems* dayes: and the place where Izhak was offred, was called by Abraham *Ireh*: and of that famous action the towne inlarged, was called IERVSALEM: *the sight of peace.*

Maymony writeth in *Bethbechira*, the chosen house, or place where the Temple was built: as, by historie *Isaack* was offred there: so, by tradition, *Adam* and *Habell* offred there, and *Noë* cõming out of the *Arke*, and that may well be: for God troubleth not his people with many places: but contriueth all points for helpe of memory: and for like matter for our dulnesse. As for Rome that crucified Christ, God would not plague another Citie: but would haue Rome once destroyed: to shew his anger vpon it: & reuiued to be a throne of Satan, to plague them that cared not for his warning: but would haue all to depend vpon it.

Of Melchi-Tzedek *and* Izhak: *causing glory to* Ieruschalaim.

Sem, the great, in the *title of iust King*, and *King of peace*, described as God: (as the very Rabbines note) and Saint Paul vpon their grant, draweth all vnto Christ, in his humanitie: how the *sacrificer is taken from men*: and so resembleth not *Iehouah*, *Michael*, in heauen barely; but as he should come to his office on the earth: being the SEM, *the great*: *Sem* heere conteyneth all; with Isaack receiued from death, and their story crieth

crieth out vnto all Iewes, that they ſhould know; that *God was in Chriſt, reconciling the world vnto himſelfe*: and that *Chriſt was to ſuffer: and being the firſt from the dead, ſhould ſhew light vnto the world.* S Paul moſt eloquently draweth Moſes ſpeach hither, Deut. 29. *Say not in thine heart, who can goe vp into heaue, for to bring Chriſt downe: or, who can goe to the deepe to bring Chriſt from the dead: but if thou confeſſe with thy mouth, that IESVS is the ETERNAL: and belieue in thy heart that God hath raiſed him from death, thou ſhalt be ſaued.* So *Melchi-Tzedek* and *Izhack*, in their ſtory teach all, that God giueth *the ſight of peace*: to make the City of God vpon the earth; For heathen, in Abraham our father: as hee and wee belieue that God raiſeth Chriſt from death: and that matter is ſweetly told in calling Chriſtian Policy, *Ieruſalem*. So Zachary, ſaith, *Ieruſalem ſhalbe built in Ieruſchalaim*; The ſight of peace, ſhalbe taught in the ſoile where SEM dwelt, and *Iſaack* was receiued as by a reſurrection. The low *Ieruſalem*, is called holy, when our Lord was baptized & tempted: and when after his reſurrection, many *Izhaks* aroſe: and were ſeene of many. But after our Lord his aſcenſion, the terme is not beſtowed vpon it: though in Pentecoſt, the ſpirit came plentifull, to teach Iewes and Proſelytes of all nations: the reſurrection.

Rom. 10.

Paul taught nothing but Moſes and the Prophets, Act. 26. Rom. 4. 22. 23. 24.

Of S. Pauls heauenly Ieruſalem.

S. Paul in his Epiſtle to *Ieruſalem*, *telleth them that the earth which breedeth briers and brambles: ſhall come to be brent vp*: that ſo, the Low Ieruſalem ſhould haue an end: And, that, *we are come to the heauenly Ieruſalem, &c.* In that terme, he expoundeth the Prophet *Iſay* for his *Ieruſalem*.

Heb. 12.

Of the Iewes error to this day.

Maymony, and all the vnbelieuing Iewes, to this day, expect a returne

a returne to Mount Sion, to reſtore a Citie there. *Maymonie*, may be read in Ebrew and Engliſh vpon *Eccleſiaſtes*: & in my diſputations from *Iſaiah* with them, they ſaid, hee ſpeaketh for the world to come; in higher matter: then that which touched building of ſtone. And they be guilty of S. Steuens blood to this day, holding it blaſphemie to ſay: that, *Ieſus of Nazaret ſhould end Moyſes Law, and ſacrifice.* Maymony, in the fundations of the Law, writeth the Iewes common error, thus: *it is a matter plaine and expounded in the Law: that it is a commandement: which ſtandeth for euer, yea for euer and euer.* To teach them better vnderſtanding of Moyſes, God brought them to Babel, with loſſe of all Ceremonies, ſauing circumciſion: and before he brought them home, hee told them to the laſt yeere, when *God* would end their Ceremonies, which made the heathen to hate them: and told that their Citie ſhould bee deſtroyed. This matter S. Paul vrgeth through all the Epiſtle to *Ieruſalem*. And I ſhould haue had occaſion, to haue examined all Talmudiques vpon Moſes 613. Lawes: and to ſhew how all the Ceremonies God hath aboliſhed: and giuen in the New Teſt. Lawes, written in all hearts: moo then 613. That we neede not come to Talmudique. This argument, would require all opened, in the New Teſtament, to which of Moyſes 613. each thing belonged: and would ſhewe all wherein Talmudiques yeeld to the Apoſtles: and teach Iewes and Greekes, how all the New Teſt. tranſlateth Hebrewes. He that threatned to ſtay the king from alowance this way, ſhall in fame bee buried with the buriall of an *Aſſe*. There is no ſtudie ſo good as this: nor ſo much deſired of all ſortes. Hee knew neither the Low nor High *Ieruſalem*, that would threaten to hinder this ſtudie: and is worthy to be recorded for euer: for an example to others. The treatiſe of

Dauids

Broughton, H.

Dauids family, and *Nathans* comforted through all Daniel: & of the *Rome-Beast*, one made of foure; sauage vnto *Constantinus* the great: This shewed more thē any Academique in Ebrew and Greek, or either euer, the way to the heauenly Ierusalem. The right honorable Sr. *Iohn Forteſcue*, reading the workes, told the bearer, thus: Tell the auctor I will obtaine of the King, a very great stipend for him. The honorable Gentleman knew what a priuy Counsellor should doe: death præuented him: yet, as it seemeth from his motion, the Kinges kingly promise came: and for *Ierusalem*, his memory shall not die.

Dressed as a Bride, trimmed for her husband.

The Citie for a ruler is trimmed, as a Woman (to be married) for her husband. Esai. 52. Rules of saluation are a greater trimming for the minde, then any outward trimming can bee for the body. The holy Prophets wordes haue all trimnesse that speach can conteyne in language: The promises of Christ all trimnesse of sharpe wisedome: the stories of contemners endlesse to destruction; and of Embracers, few to saluation, all trimnesse of storie: and so the New Test. for the age heere meant, all trimnesse of wisedome, and learning, and cariage: rules of faith haue wisedom passing all heathen: and Christian true policie is more ciuill then all heathens. So the Citie is trimmed for a Citie, as a bride for the bridegrom.

And I heard a great voice from the heauen, saying: Beholde, the tabernacle of God is with men: & he shall dwell with them: and they shall be his people: and God himselfe will bee with them their God: and God will wipe all teares from their eyes: and death shall be no more, nor mourning, nor crye, nor paine shall be any more: for the first thinges are past.

In Leuiticus 26. God telleth, that if they keepe his Lawes, *God will haue his Tabernacle with them: and they ſhall be his people, and he ſhall be their God.* So before the captiuitie of Babel, they that conquered the lande, with Ioſuah, and the Iudges, and vnder Dauid and his houſe many were: And Ezekiel telleth that after they haue bene in Babylon, to teach the Creation of the world: and returne from Babel in the hope of Meſſias, they ſhould be the people of God: and the ſame is heere ſpoken for vs heathen, comming vnto CHRIST. And now, that men be taught of Chriſt plainly: no affliction will make them weepe: as in *Babylon* they wept, at the Riuer ſides, Pſal. 137. not knowing cleerly Gods counſel: how the Lord ſent them thither, to teach by Babels puniſhment, that ONE, the God of heauen ruled all: and when men ſee the death of Chriſt, to giue life: that they who belieue in him die not, but paſſe from death to life: then death, mourning, cry & paine, will be nothing: as the firſt caſe is altered. *Andrew* was *Petros* before *Symeon*, in Photius: becauſe he firſt acknowledged *Petram:* & all who do ſo, are ſure; that the courtes (to kill Chriſtians) the gates of *Haides* ſhall not preuaile againſt them. When they knew that in *Haides*, God hath *Paradiſe* for the Godly. So *Athanaſius* telleth that the Martyrs feared not κάθοδον εἰς ἅδ᾽ ου. The going to ἅδης.

& Ier. 10. 11.

And he that ſate vpon the throne, ſaid: Behold, I make all things new, Iſai 43. and 2. Cor. 5.

Turne this to a new life heere: and in that ſenſe Chriſt about fourteene yeares after Ieruſalems fall, ſpake to Iohn in this viſion: that although the Church in the ſight of the world, ſhould be baſe: it ſhould be a new heauē. The Iewes

ſee

ſee a new light in Moyſes: and the new Teſtament calleth vs from the toile of Moſes, to the reſt in Chriſt: that *Daniel*, chap.9.24. ſhineth as Saint Stephens face, as the face of an Angell: and the minde which by the new Teſtament doeth ſee the old, ſeeth a new world: aboue that which was ſeene in Poperie: Where *Bellarmine* and his, labor to diſgrace the ſcripture: *the waters from which they that be not baptized by the ſpirit, ſhall not enter into the kingdome of heauen.* Ioh.3.

And he ſaith vnto me, write: for theſe wordes bee true and ſure. »

When the Apoſtles were all dead, but Iohn: and the Diſciples were in great affliction, and the God of this world was mightie in perſequution, the naturall man would thinke it harde, to looke that the Bible, ſhould bring a new world: Therefore the WORD, who made this worlde: and will make a new world: would haue this written, that in this world firſt he will make a new world.

The word of God is not boūd: conſider the Apoſt. ſpeach, Rō.15.19. and the Lord gaue great victorie.

And he ſaith vnto mee, it is done: I am Alpha *and* Omega, *the beginning and the end.* »

The learned note; *Ebrewes*, as *Kimchi*, and *Greekes*, as *Euſebius*, that the Prophets ſpake in the præterperfect temps, for things to come, becauſe with God, all is præſent: and as ſure as thinges paſt. So, ſhould men haue regarded this booke, that all in it (though ſtrange) ſhould come to paſſe. That the Romane Emperours ſhould bee plagued to ouerthrow: that a new Rome ſhould bee built for Empire,

neere old Troy: that a beggerly ſcholar by lies and falſe miracles ſhould ſet vp an Empire; *making himſelfe as if he were God*: and deceiue the world: men feared not this. But Chriſt what hee ſpake in the beginning, bringeth it to paſſe in the end.

Of ALPHA and OMEGA.

In that Chriſt nameth himſelfe by the Greeke letters, the *firſt*, and the *laſt*, he giueth great honor to the Greek tongue, that they who ſeeke not from his words, but from barbarous Latin his wiſedome, ſhould be guilty. Many Latin termes haue greatly deceiued: as, *ſacramentum*, for *myſterion*: *diſpenſator*, for *Oeconomus*; *Deſcendere ad inferos*, for *Catelitheim eis Haidon*; and ſuch: hence come ſeauen ſacraments: diſpenſing with Gods word: and going downe to Hell. Briefly, the ſmoke from the Pit, is bred by wreſted Latin: as that an Image may be worſhipped, not an Idoll. When *Papa*, *Cardinales*, *Arch-buyſhopps* and *Buyſhopps*, rule the ſheepe, ignorant of Gods words, they become *wolfes:* and the moſt deadlie enimies to the truth. The Pope hath an auctor, *in opuſculis patrum*, which by the LXXII. reiecteth the Ebrew truth, adding an hundred of yeeres, more then Moyſes gaue at Seths birth: and he allowed this blaſphemie: That Moyſes omitted an hundred of yeeres. His notes for ſoules 75. Act. 7. teach by Gregorie Martyn, that either the old Teſtament, or New faileth, and his tranſlation not the Septuagint, taught; that the dwelling of Iſrael which they dwelt in Ægypt, was 430. year. And their tranſlation checking S. Pauls Greeke, *for 450. after a ſort*, made *Beza* and our BB, after *Bibliander* and others hold the text corrupt, and their rude tranſlation made *Achaziah* two yeeres elder then his father, and 20. yeer. elder then himſelfe.

himselfe. And their barbarousnesse not knowing *Paschа Bouis* and *Arietis*, as a peace offring, to endure for eating for the night of the Lambe,(a day and a night further,)bred the wicked note: against expressed words of Saint Marke: *that the Lord preuented the Iewes in the day of the Passeouer*, where so his Passeouer could not bee kill'd in the Temple: where not to kill it on the due day, it was death: and their translation taught these lies, Act. chap.7. *Iacob died in Egypt and the Patriarkes, and they were caried to Sychem. And they were put in the graue, which Abraham bought for money of the sonnes of Emor the Sychemite.* Where *Iacob* was not buried in *Sychem*, but in *Hebron*: And *Abraham* bought nothing in *Sychem*: neither was the purchase there for money but for Lambes. Thus with a false translation, they brake the peoples heart: that they were discouraged from the Bible. Also they blasphemed the Hebrew, as *Steuchus* doth: and præferre their barbarous Latin to it.

Of ignorance in Alpha, *how it bred deadly errors.*

They hold from a father, well knowen: that Ezra inuented the Law Characters, which now we haue. *Alpha Beta, &c.* be Greek names from the *Chaldy*: and old in Greece, as referred to old *Cadmus:* which from *Sidon* built *Thebes* in *Grecia*, *Pisistratus* was elder then *Ezra:* Hee by *Aristarchus* diuided *Homers Iliad and Odysse a into Alpha, Beta, &c.* named from the Chaldy, expressing the Hebrew forme: therfore the letters were an old inuention; *Diphath* and *Riphath*: *Dodanim* and *Rodanim*, Genes.10. and 1.Chro.1.are acknowledged of grammarians to come seuerall names for one Person, in *Noës* tyme, by the similitude of the Letters, which wee now haue.

Therefore, their antiquity is from the beginning. Now the order of letters is settled by God, Psal. 25. 34. 37. 111. 112. 119. 145. Prov. 31. in Lament. chap. 1. once: the 2. once: the third, thrise: the 4. once. And the speach sheweth, that God hath a sure order in his wayes: as in the letters, whereby hee doth teach vs of his wayes. Moreouer, the Geometrie of the Characters, is agreeable to their situation: as all that marke them, may know. So the Popes ignorance, greatly disgraceth Gods word: by not knowing one letter in the Greekor Hebrew. Also their exposition for ת, Tau, in *Ezekiel* to make it a *Crosse* from T. in Greeke, that is sensleſſe. *Tau*, there is, χάραγμα in the 70. a marke: as the Pope in his wickedneſſe hath to his. Tau or χάραγμα. The Hebrew last letter is, Thaiu in grammarians, with distinction from Tau, the Marke.

OF VOWELS.

The Papists bee more hurtfull in teaching that Ebrew vowells, were not from the beginning. Heere some Iewes helpe them, and our side, and so they inferre, that the text is vncertaine. Their conclusion is Athean, and the helpe to their assumption godles. Very many words in Ebrew, differ from ordinary grammar, without difference in sense, and none but the first writers would haue laid them so. *Accentes* be of the same tenor of antiquitie.

Of Tiphereth Israel.

A most learned grammaticall worke, called, *Tiphereth Israel*: the glory of Israel; affirmeth that *letters*, *vowells* and *accents* were written by God in the tables as now we haue thē. And that is most sensible. For, Gods worke must needes bee perfect:

perfect: and who can adde to that which he hath done? And Abben Ezra speaketh most sensibly, that none euer was so wise as the auctor of the accents: for hee neuer misseth to direct to the best sense. Now the Popes ignorance, in A and Ω, *Alpha* and *Omega*; sheweth that he is ignorant of the whole glory of the Bible.

Of Cethib *and* Kery.

Tymes 848. God teacheth vs elegancie of the tongue, or sense of the text, by setting a word in the margine, to adorne the text, and this passeth the witt of man, and must needs be knowen, to bee the worke of God: and commonly for like Characters, ר and ר: ר and ך: ה and ח: ו and ר: ו and י Iod: and some tyme to note the coniugation and mode, for the commō Bibles vnvowelled: and to הושר the margine hath a terme of arte, to note *Hophal*: הושר *make thou streight my wayes*. Psal. 5.9. lest Dauid seeme to say: *My way is streight*. So in substantiue the text, עמוני in Ios. 18.24. might bee read *Ammoni*, but to shew *Patach* vnder *Iod*, the margine hath *Ammonah* עמונה. Sometimes, vnciuil words as *Rabsakeh*, Isay. 36. are read in the margine by cleaner: Now *Arias Montanus* hath made a whole worke of this, *in apparatu*: shewing the text to bee corrupted in Babel: wheras copies would endure 1000. yer. And Daniel rich, holy, wise, would keepe his pure. And some double readings be after the Captiuity, as in Daniel 9. and Daniels former had beene * amended by himselfe. This opinion of *Arias*, Kimchi bred: *Præf. ad Ios. & Elias præf. ad Mass. Bibl.* & *Barbiner* ad *Ezek.* confuteth him mightily.

* that is, perfected.

Now *Plantines* great Bible is printed without the margine reading: and a *Cypher* is ouer the text word, noting it to

it to be corrupt. So that worke would teach that the Bible is moſt corrupt. It is ſtrange, that the Papiſts ſhould be ſo blind, as not to ſee this: or ſo bad, as to perſwade it.

Of their interlinearia.

Their *interlinearia*, ſometymes putteth the text in the margine; and the margine in the text, to breed confuſion.

Of a moſt wicked ſlander.

One writeth to the *interlineall*, a poiſon full treatiſe to Geneſ. 3. *That for*, HE SHAL BRVISE: the Hebrew ſhould be, *SHEE ſhall bruiſe*: that the *Virgine Mary*, not *Chriſt*, *ſhould deſtroy the works of Satan*. And the text thriſe, hath the maſculine gender: and no Ebrew is euident, or mentioned, to haue taken it otherwiſe: & the Zohar ſaith, vpon HV: This is the *bleſſed God*. So for *Alpha* and *Omega* they would make the late *daughter of Eli* the auctor of all. Here, their Latin & their trãſlations out of it place SHEE for HEE: and at *Colon* on D. *Sauerrinus* meeting with me, fell into ſudden talke, would know my religion, by aſſent or diſſent heerein: and I made my minde plaine: and that all *Ebrewes*, *Greekes* and diuinity reiected SHEE.

Of Cetib *and not* Kery: *and* Cery: *and not* Cerib.

When two Prophets haue the like phraſe, ſauing one word, as Eſai. 16. and Ier. 51. the word which aboundeth, is left *vnvowelled*: ſo *Idroc*, is twiſe, in Ier. 51. once, in Eſai. 16. in memorie of that, left *vnvowelled*. *Sanctus Pagninus*, knew not the reaſon of this: therefore he left the word vntranſla-

ted

ted. But *Alpha* will not like of this doctrine. So, when a ſtorie is repeated, as the ſpeach of *Rabſaketh*: if a word be more in the one; the other hath the vowells of that in memorie of the difference: that the Reader may read it. Thus *Alpha*, is as curious in his word, as in the frame of the world: and requireth due reuerence to it: and they are in great danger, whoſe profeſſion of life ſhould be skilfull in it: and will deale with it, with vnwaſhed handes.

Of Iod not contemned.

The Iewes, to ſhew Gods care ouer euery letter in the Bible, bring in the Law cõplayning, of looſing Iod, with humble cry, before God: thus: O *Lord* of the world: this is thy rule: that a Teſtament which faileth in a letter, faileth in all. Now in *Sarai* I had י *Iod*, when ſhee is *Sarah*, י *Iod* is gone, & the auctority of the Law is loſt. God anſwereth, thou haſt no loſſe: *Iod* was in the end of a *fœminine*, and I ſet it in the beginning of a *maſculine*, when *Hoſhea* was called *Iehoſchuah* יהושע

Thus they marke narrowly, that which our Lord telleth: one י *Iod of the Law ſhall not periſh*: he that is *Aleph* and *Tau*: will keepe all the letters from *Aleph* to *Thau*: More of this, is in *Thal. Ieruſalemie*, in *San* fol.20.

Of OMEGA.

He, that nameth himſelfe Ω *mega*, will require that his new Teſtament ſhalbe regarded in due kinde; to defende trueth of Copy, & elegancy of ſpeach. I defended trueth of Copie, againſt Rhemiſtes tranſlating, Act. chap. 13. from the Latin,

in yeeres, *not about, but after a ſort*, 450. yet a thankfull Pſeudographus, wrote that I defended the 70. & became a ſcorne: none of 1200. yer held the 72. pure: *Satan* was ſtrong in him, that would beleiue a diſputation for ſinceritie of their copy: and if euer any ſhould bee thought to know the 72. hee that tranſlated the Prophets a new into Greek, ſhould be thought to vſe all the 72. copies eaſie to be had. But τὸ ἐπίπλουν κίναδος in all vnthankfulneſſe would be ſtill curſed in lies. The firſt aduiſer of him ſped ill.

Of Greeke ſtile.

Becauſe none afore me, haue noted Gods counſell in making Greeke common: I will often handle that, to haue it better vnderſtood: when God firſt deſtroyed Iudahs kingdome, and ſpeach: hee ſtirred Greekes, firſt to ſet vp theirs. Then *Piſiſtratus* ſet *Homer* in honor: that children learned him by heart. *Plato* in *Timæo* mentioneth one ſuch. Thence of 200. yea. all kindes ſtudy, to make braue Greeke: that it came to perfection. Then God ſendeth Greekes to rule *Gog or Gyges* land, and *Magog* with all *Aſſiria*, and 72. kingdomes in the *Eaſt*, and *North*, and *South*, to fill all. 300. ye. with Greek Armies and Colonies: That Tully noted in his dayes, the Greek to be common ouer all the world. Now the Bible, was by Iewes tranſlated into Greeke, and ſo read in all nations. And the Iewes beeing caryed by the *Macedonians* into all quarters, when the Apoſtles came to teach, granted all: ſaving, *God in Chriſt gaue life to all ſoules, that did eate his fleſh and drinke his blood*: feeding continually in ſoule vpon this: and were baptiſed with the water of the Lawe. So the Greeke tongue by O MEGA, the ETERNALL, taught *Iapheth*,

to

to dwell in the houſe of *Sem. Ieruſal.* in *Megilah* & *Midr. Rabba* Gen. 9. And the Iewes confeſſe in *Megilah*, that no tongue but the Greeke, hath words to expound the Hebrew. So he that termeth himſelfe by the Greeke, and Hebrew Alphabet is much deſpiſed, when Babell baniſheth both tongues, to a pedlers Latin, in ſo much, that the true Latin auctores, were out of requeſt.

Of 4. Dialects in the holy Greeke.

Of neceſſitie, the Apoſtles were to ſpeake to heathen, in Heathen or Attique Greeke: as all, that will mooue others, ſpeake to their capacitie: and they bee ridiculous and citizens of *Babel*, not of the heauenly *Ieruſalē*, that will this deny. When the Apoſtles tell ſtories of Ieruſalem, to the Church, they were to ſpeake in the 72. language: And all, of wit and conſcience, would ſo expound their wordes. When diſputations are had with Iewes, the Talmudiques ſpecially; the Iewes ſchole-phraſe, doth our Lord vſe and his diſciples: and when none of theſe three anſwere the Hebrew fitly, then the WORD taketh heathen generall termes, to apply vnto ſpeciall Hebrew. Reaſon, forced theſe foure Dialects: and they who confound theſe foure are fitter for *Babel*, then for *Ieruſalem*: for confuſion; then ſight of peace.

Of the Attique Greeke.

Haides, in S. *Luke* 16. conteyneth the lodge of *Abraham* in heauen, and the lodge of the rich Epicure in Gehenna. Saint *Luke* an Heathen, wrote to Prince *Theophilus* an Heathen. And Heathen would iudge whether the Phiſition

of Antioch, of Magog, knew Greek in fit ſenſe to teach Gog, in Epheſus or Gyges Countrey, and Magog in Siria, that Chriſt in their owne language now doth conquer them, ſo farr, as to haue the firſt Chriſtians named of Antiochia, and S. Luke to bee the glory æternall thence: though God had no other occaſion to honor his enemies towne, but to ſhew *that where ſinne abounded, there grace ſhould once, more abound*: But not often: *Nicolas* the *proſelyte* falling away, taught, that the towne, deſerued as much ſupremacie, as *Rome*, that crucified Chriſt: or *Alexandria*, for that Alexander would bee made a God. So *Haides*, conteining heauen and hell, and nothing els in proprietie; Old Chryſologus, who placed Abraham in Gehenna, and is toſſed of *Iſaack Ben Arama*, fol. 205. and Purgatory, and many opinions moo are confuted. If *Haides*, haue but Heauen and Hell, Purgatory is gone: which maketh a third place: ſo the firſt Dialect, in one word, telleth the Pope, ὦ πόπε; ἡ μεγαπένθ⊙. Ταλίδα γᾶαν ἰκάνει. Let Greeks ſeeke to Euſtathius, what meaning is plaine for theſe wordes. Ταρταρώσας, 2 Peter. 2. is of heathen Greek, in Homers commentary: Iliad. Of this I ſpake in Catechizing the modeſt *Archbi. Whitg.* which yeelded and ſent M^r. *Geoffrey King* ouer ſea, to confeſſe his error: I ſpake generally of *Homers* commenter: and ſhould meane, the principall, *Ariſtarchus*, from whom old *Didymos* made his commentary: and *Euſtathius* from both, and many moo ancient: and though hee were late: his commentaries are made from theſe two and old heathen. Two *Petifoggers* in Greeke, would ſcoph, as though I cited *Euſtathius* to be followed of *Peter*, far elder. Such *Mida* bee fitter for *Babel*, then *Ieruſalem*: Their further equalling of error to Lybian ſandes: ſhew an ill bent.

Of

Of the Lxxij.

The Greeke of the 72. commeth often: notably; Act. 2. in this; whom God raiſed vp, λύσας τὰς ὠδῖνας τοῦ θανάτου *diſannulling all paines that death brought.* The matter is taken from Pſal. 18. And thence, would the *Sadducees* expound S. Peters word: to proue him a wicked Sophiſter: if hee had meant more. They who proue the ſecond death hence, know not *O Mega:* the auctor of ſpeach.

Of the Thalmudizinge.

Theſe be Talmudique ſpeaches. *The dead*, for the profane, often in *Zeror*, once in S. Peter, 1 Epi. chap. 4. In S. Paul the *dead in ſin*, Eph. 2. ſuch is, *Gehenna*: and the *ſecond death*. *Chryſologus* miſſed groſſly, for *Gehenna*, that *Abraham* ſhould bee there: whom expreſly S. Paul, Ebr. xi. after the Goſpell Mat. 8. and Luc. 13. and all *Talmudiques*, from Leui. 26. placeth in heauen. N. N. and his commenders miſſed moſt atheanly, more then any euer, ſince the Diuel deceiued Adam, to ſay, that our Lord was in *the ſecond death*. The Diuells trembled till their time, to ſpeak ſo blaſphemouſly: he may brag, he at the laſt hath made them next himſelfe, and more open.

Of forgiueneſſe in this world: what Talmudiques meane.

Maymonides, cited by me, in *pœnit. Perek.* 6. ſaith, there be ſinnes, whereof iudgement determineth, that puniſhment ſhall bee taken for a man in this world, in his body, or in his wealth, or in his yong children, which are his poſſeſſion: and

there is a ſinne whereof puniſhment is taken, in the world to come: And there is a ſinne which is puniſhed in this world, & in the world to come. This was an old Ebrew ſpeach: and to the Scribes our Lord ſpeaketh, in their owne phraſe, *that they ſinning againſt the Holy Ghoſt, ſhould not bee forgiuen in this world, nor in the world to come.* Old and late who hence, breed Purgatorie, ſhew that from *Babel*, not from *Salem* they ſpeak. The ſame ſin is ſaid, in ſinning wilfully, ἑκουσίως: as *Core, Dathan*, & *Abiram* did: whom the earth ſwalowed: and heat of fire conſumed their remnant. That puniſhment haue the Iewes to this day, for ſinning againſt the holy Ghoſt; in betraying of Chriſt: and now a dayes many reſiſt the trueth: as *Iannes and Iambres reſiſted Moyſes.* Such neuer knew him who is *O MEGA*, bringer of all things to paſſe.

Of the Apoſtles peculiar Greeke.

The Apoſtles peculiar Greeke, is wonderfull: as in the Lords prayer, *Giue vs this day* ἄρτον ἐπιούσιον, bread, *neither in ſuperfluitie, nor wanting.* The terme was made by the holy Ghoſt by the frame of Greekes, to Pro. 30. in *Agur* the ſonne of *Iakeh.* Giue me לחם חקי bread *fitlie meaſured for me.*

Of Saint Paulls moſt eloquent expreſsing of Moſes: to ſhew a ſhort way, to expound the new Teſt.

S. Paul ſaith, that he differeth in nothing from the Iewes generallie, but, in not doubting of the *incarnation and reſurrection.* In his ſpeach he foloweth, Deut. 30. and doubteth not, *what minde can goe to heauen, to bring Chriſt downe:* or *what mind can deſcende to the deepe (of the earth, Pſal. 71) to bring Chriſt from the*

the dead. But he confeſſed with his tongue, that Ieſus was the Eternall, and beleeued in his heart that God raiſed him from death: and aſſured him ſelfe and others of a ſound way, to truth by this.

Of Thalmudiques agreement, with the new Teſtament.

Neither the holy *Goſpell*, nor holy *Epiſtles*, teach any thing for Eccleſiaſticall gouernement, but as the holy Synagogues did: many ſuperfluities of ambition, the *Scribes* and *Phariſees* had: as they had in right ſort, al that the Apoſtles held, taught of old, by them, and godlier, ſitting in *Moſes* chaire. So that, by olde grantes, all Diuinitie queſtions might bee ſoone ended. And this doth Paul (in his imitation of Ebrew) ſpeak: *Gamaliels* ſcholar at *Ieruſalem*: and the Greeke orator bred in *Tarſus*, free in Rome: that none other Apoſtle ſhould be *Papas* of Rome but he, ſo called rarely of God; and tendered by *Coronel Iulius*, *Sergius Paulus*, and the *Proconſull of Melita*: and the *barbarians* for a proſperous iourney to Rome, to which, and of which, he wrote more from God, then anie, ſauing Saint Luke, Act. 23. and 28. And if Saint Peter had bene there, hee knowing the ſtate to come, would haue left monumẽts of his being there: & would haue cõmented vpõ S. Paul, 2. Theſ. 2. as he cõmented vpon all his Epiſt. 2. Pet. 3.

And thus, *Chriſt* by taking the name from *Alpha*, and *O Mega*, requireth knowledge in the tongues wherein hee ſpeaketh. The direct and proper vſe, calleth vs to an higher matter. *The beginning, and the end.* He created all thinges: and they were very good. And created Angells, that when man ſhould bee created, they ſhould take care of him: miſliked mans ſuperioritie: & were condemned to *Tartarus, & are kept in chaines in the blacke aire, vnto the iudgement of the great day*: he

he hath an end for them: that although they ſinned of infinite pride and vnthankfulneſſe, and euery whit from their owne motion, yet they ouerraught not the decree of Chriſt;
Heb. 2. 8, 9. who told the day of their fall, and *Adams* fall, that in humanitie he would bee a litle inferior to Angells, by ſuffring of
1 Cor. 15. 27. death: but would haue all things ſubdued vnto him. In *Adams* fall, all were to be borne dead in ſin: that all ſhould
Act. 14. & 17. for euer periſh; but for further mercie. All, hee inuiteth to ſecke vnto God, that they might feele him: but al being dead
Eph. 2. in ſinne, only they whom he quickneth belieue in him: hee ſtill inuiteth the wicked to goodneſſe, but they rebell againſt
1 Cor. 1. his ſpirit; thinking his wiſedom fooliſhneſſe: yet hee ruleth them, that their ſinne ſhall not haue the rayne to open miſchiefe, but as he wil. And one open iudgement he ſhewed in
2 Pet. 3. *Noës* dayes: an other he will ſhew in fire, Apoca. 20. And all whom he hath not choſen of eternitie, & called in due time, and quickned from dead, and ſanctified by his ſpirit, he condemneth for their wicked works: and this helpeth them nothing, that they doe his decree: they did not that which hee telleth plainlie by doing, they ſhould liue: and their owne
Rom. 2. conſcience damneth them, that they iuſtly periſh for euer. And in their ſtubburneſſe, after long patiẽce, he ſheweth his
Rom. 11. power. And theſe his wayes bee vnſearcheable. But as the letters from *Aleph* to *Tau*, haue all their forme and ſound in ſpeciall vſe, order: and not two the ſame. So, from the beginning to the end, he ruleth the world in a moſt wiſe courſe: to ſhew his iudgement and mercie; wherein, this laſt booke calling old ſpeaches to new matter; goeth through the Alpha-
Gen. 9. bet of all ages: and ſheweth how *Iapheth* hath fellowſhip with Sems houſe, and Cittim or Italie, ſhall bee periſhing when they afflict Heber, that he may be ſeene to ioyne firſt & laſt

in

in wiſe order. The Concent which is in *Moyſes* and the *Prophets*, and New Teſt. is wonderfull in places, tymes, and families: I wiſhe all Preachers to follow the holy mens veine: but the tongues and ſtories require much tyme: that for Diuinitie, the moſt vſe commoration of plaine *Ethiques* known naturally: and litle ſtudie how the *Prophetes* comment vpon *Moſes*: S. Paul vpon the Goſpell; and how all foure haue their harmonie. And if *Daniel* and *Iohns* Apoc. ſhould bee made plaine ouer a kingdome: that paynes would kill millions of papiſts. The one, I haue made plaine, in my laſt edition: by which, ſince it was printed: many might haue ſeene light: But, the God of this world darkened ſome mindes, to hinder that; not regarding the lake which burneth with fire and brimſtone.

To him that is a thirſtie, I will giue of the fountaine of the water of life freely. »

Heere all excuſe is cut off from the wicked: that they are called to the waters of life, but refuſe: Rome begging landes, thirſted not to haue the waters of the Lawe to refreſh the ſoule; but made them bitter: Therefore their condemnation is iuſt. And for theſe waters be our fightes: from *Tiberius*, to this day: ſince *Ieruſalem* came from heauen.

He that ouercommeth, ſhall poſſeſſe all thinges: and I wilbe his God: and he ſhall bee my ſonne. »

Heere is a valiant combat. The waters of life of the Hebrew and Greeke Teſtament, are drawen from a deepe well: many fadom of yeeres deepe: and policies ſtill will haue

will haue their owne deuices: and beſtow death on ſuch as offer men life: Heere the faithfull vnto death, ſhall haue a kingdome; as the *Sonnes* of God.

» *But the cowards, and the faithleſſe, and the lothſome, and murtherers, and fornicators, and witches; and Idolaters, and all the falſe: ſhall haue their portion in the lake burning with fire and brimſtone.*

They who take not vp their croſſe, and folow Chriſt, are not worthie of him: they who belieue not the Goſpell are not worthie of him: certaine beaſts, foules, fiſh, forbid to Iewes, to diſtinguiſh them in diet, from heathen are called vncleane, or lothſome, ſo be all without the Goſpell, in their high learning: as *Socrates, Plato, Cicero, Varro, Plutarch*, and the *ciuileſt:* Murtherers of the Martyrs, ſpecially: wherein the Spaniſh Inquiſition is the deepeſt. Fornicators, in *Rome, Venice*, and all *Italy*, haue open freedome: and of old Horace age and all epicures ſtill, as Turkes wallow in that: and therfore S. Peter to the Iewes of *Arabia* giueth ſharp warning againſt that: and witches in all common Weales are hated: and the ſubtileſt witchcraft is that, of the Popes TRANS-SVB-STAN-TI-A-TION: a monſtrous terme, for a monſtrous matter: beſides all other their coniurations.

1 Pet. 4. 3.

Of Idolaters.

Idolaters be the Papiſts, the groſſeſt that euer were: and where *Chriſt* had infinite griefe to bee ſeene on the Croſſe: though in glory he darkened the Sun, and ſhooke the earth, and rent the ſtones: yet Papiſts think, that gold, as in *Nebu-*

chad.

chadnezar his Image; Daniel chap. 2. or ſiluer, or Alablaſter, or ſtone, or wood, is a goodly worſhip: Chriſt (in whom is hid all the treaſures of wiſdome and knowledge) could haue commanded that, if he had liked of it: and we ſhould not be better learned then *Alpha* and *Omega*.

The Popes brabarous Anſwere.

An Idol is heatheniſh; and vnlawfull: an Image is lawfull: as no man ſaith, the Idole of God, but may ſay, the Image of God.

Anſwere.

Neither *Attique* Greek, tranſlated by *Tulli*; nor 70. Greek: nor the Apoſtles Greeke, nor any *Talmudique* will ſuffer this diſtinction, therefore it is for *Witches*, not for *Doctores*. εἴδωλον χόραχος in *Aratus*, is *Cornix*, *Imago*, εἴδωλον ἀρετῆς in Plato is forma & ſpecies, in *Tulli* offi. 1. *Idolum* Dei, is in *Apian*: *Imago*, *ſimulachrum*, εἰκὼν צלם פסל צלם Chal. *Imago*, *figura*, *corporea vel incorporea*, & *Targ. idem*, and צלם is in Num. 33. 52. and the ſame is in Gen. 1. 26. 2 Kin. 11. 18. 2 Chron. 23. 17. Dan. 3. 2. Iſai. 40. be all vnlawfull. They who would haue People, to adventure their æernall ſtate vpon ſuch quirks: againſt all teachers of ſpeach, are peſtilent witches, and moſt impudent teachers. *He that cannot remember Chriſt by all thinges made ours, for Chriſt, is no Chriſtian*: The ſtarres ſerue Man, for CHRIST: the Ayer, Lande, Sea, Plantes, Beaſtes, Foule, Fiſh, and what neede wee an *Image?* which can repreſent but a baſe man, in baſe ſort. No Iewe, for Ebrewe; no Attique, for Greeke, will cleare the Pope:

therefore he is *Popes*, and teacheth doctrine of Deuils, and *Rome* is a meere *Babel*: confusion to holy speach. And all liars haue their portion in the lake: all who misse of Gods trueth, are liars, and perish. The Thalmudiques who agreed with Paul, for all iustice of the Law, Rom. 10. yet missing of Christ, lost all. Now the Papistes be most impudent in lying: as when they teach to vse Latin, for Hebrew, in the Law, and for the Greeke in the Gospell: their lies be of infinite number: in their Purgatorie, and where *Haides hath but heauen and hell:* in the bread and wine, against *eisight*, the witnesses of God, and their whole policie is a lie: therefore, chap. 19. the beast and false prophet was cast into the fire.

The second death.

The phrase *second death*, is *Talmudique*, vsed in *Onkelos*, vpon Deut. 33. and *Ionathan* vpon Isai 22. and in *Zohar* and later, infinitelie. And no soule goeth to it, but perisheth for euer. Of this, I wrote vpon great occasion in an Epistle to Doct. Whitg. to which he gaue great testimonie: though one vnlearned brent the Copies, after his death: which flame may bring him and is very like, to the fiery water, Dan. 7. and heere.

» *And there came to mee one of the seauen Angells, which had*
» *the seauen Cuppes full of the seauen last plagues: and hee*
» *spake with me, saying: Come, I will shew thee the Bride*
» *of the Lambe.*

The same art it is, to plague *Rome*; and to build *Ierusalem*: and in vision an Angell doeth this: visibly, learned trueth:

where-

wherein Iohn him ſelfe is the principal Angell. The Church hath heere a goodly name: warning to be carefull of a wiſe & holy ſoule: the Bride of the Lambe: All the ſong of ſongs goeth vpon this and the end of Iſai. Such Concent of Scripture, *Bellarmine* and all that *Brackmunim* that would not haue all to know, may looke for fire and brimſtone, to bee their portion. All be bound to praiſe God: and to doe that skilfully. And his word teacheth, that the *Pope* and each ſuch, is a *Buy-ſhop* from *Satan*, not a *Biſhop* from God, which would not haue the word of God to dwell richly in vs. Col.3.16.

And he caried mee in the ſpirit into a mountayne, great and high: and he ſhewed me the Citie, the great: the holy Ieruſalem deſcending from heauen from God, and hauing the glorie of God.

This expreſſeth that, which Ezekiel wrote of old, concerning the building of the Church, vnder Chriſt. The Iewes to this day, looke for a building in Chanaan. Againſt that, Saint Peter giueth this rule: *That euery Prophecie of Scripture is not to bee expounded properly: becauſe the holy men of God ſpake, as they were caried by the ſpirit of God.* This place ſtrengthneth Saint Peter: and ſo expoundeth *Ezekiel*, that all Iewes might ſee, Chriſt ſpake by the fiſher of *Galilee* the deare to Chriſt: *Ezekiel* was brought to an high mountaine: ſo Iohn: and our Lord, Math. 17. when he would ſhew his glory, tooke *Peter*, *Iames* and *Iohn*, and caried them into an high mountaine, alone. Viſions muſt agree with ſpirituall matter. Buildings of Princes, be vpon mountaines, ſtately to behold: and hard to be come to, by enimies to vex: And wicked Rome braggeth twiſe in Virgill.

Septem quæ vna ſibi muro circumdedit arces.

Virg. Georg. Lib. 2.

This Rome alone (which mongſt the Cities all)
Hath ſeauen hills encompaſs'd with a wall.

And *Ovid* is playner.

Quæ de ſeptem totum circumſpicit orbem:
Collibus, Imperij Roma Deumq; locus.

Of Empire, and of godds, Rome is the place:
Which from ſeau'n hills all the world doth outface.

Propertius, and *Galen* in *Apheriſ. Hipp.* and they who name the mountaines, may be ſpared; All ſerue Apo. 17. Now God that is One, he from one mountaine will fight againſt ſeaven Pſal. 68. will tell what Mount Zion is. The church hath high matter: vnto whoſe height of ſtudie the prophane cannot climme. *Alexander* could match Porus, vpon his high rock: But he durſt not medle with mount Tzion. So *Philoſophers* can ſpeak much, to the height of heauen: but vnto *Paradiſe* aboue the heauens, no thought of theirs could euer come. And as heathen were amazed at ſtarres, & worſhipped them: ſo *Papiſts* are amazed at Martyrs, and worſhip them. The Pope ſhould ſtudie the Bible, and cauſe all ſcholars to do the ſame; in *Ebrew*, *Greeke*, and conference of ſtories, to paſſe all Martyrs ſauing the Apoſtles age taught from God, without ſtudie: & ſhould confirme in open ſtudie the doctrine which Chriſt ſealed by his blood. So he had made an holy Citie. But Rome begun with bloodſhed of brother, when *Romulus* killed *Rhemus*, (not as Salem with Sem and Izhak in peace & redem-

redemtion) would ende with bloodshed of brethren; and to goe to heauen as *Romulus*, and *Iulian* the *Apostata*: in *somnio Scipionis*, and in *Sozimus*, and *Apolline Delphico*. And as *Libanius* said, that *Iulian* was with the Dæmones: and the Greeke Doctores granted that, with heart and good will: So we will grant with heart and good will, that the Pope, and his Martyrs shall be together.

Of the great Citie Ierusalem.

Though *Nympha*, the Church in song of SS. hide it selfe as a doue in cliffes of rockes, as few: yet when all of all ages are put togeather, they make a great Citie. And this Citie should haue holy Lawes, to worship God in *spirit and truth:* all sent from heauen, and hauing the glory of God.

And the light of it was like a most pretious stone: as the Carbuncle stone glittering.

The 70. in Isai, chap. 54. 12. for כרכר *Codcod.* Ἰασπις, and in *Thargum Ierusalemy*, *Nophec* the stone of Iuda is כרכרינא and for אקרת *Christallos*. Thence Saint Iohn hath his matter: and he that marketh not that, teach, that Iohn bringeth matter without warrant: which he neuer doth thorough his booke: but still confirmeth his matters from olde speaches. So the stone of *Iuda* maketh the windowes that the *sunne of iustice* may shine in: *and the gates shalbe of flaming stones*; cleere Doctrine, that may call all vnto Christ: *And all thy borders, shall bee pleasant stones: for thy children shall bee taught of the Eternall:* so the taught of God, be the precious stones: such was *Moses*, and *Iosua*: such were *Isai*, *Ieremy*, *Ezekiel*, *Daniel*: such were *Paul*, and all the holy *Apostles*: and all that since-

ſincerely know and cleaue to their Doctrine: But no *Bellarmine* that would diſgrace the wit &writ of the ſcriptures. No ſuch, ſhall be any ſtones heere: but be as common ſandes: parching in heat, and dangerous in winde: & ſtill fruitleſſe.

» *And it had a wall great and high: hauing xij gates: and vpon the gates xij. Angels, and names written, which are* » *of the 12. tribes of the ſonnes of Iſrael.*

The wall is the defence by Chriſt, as followeth, anon: that the inner building of the wall was ἴασπις, Carbuncle. The gates haue Angels to conduct them that ſhall be ſaued: and the true ſtorie of the xii. tribes, taught heere by their names, teach others a paſſage into the citie. This matter expreſſeth Ezekiel 47. where the names of the tribes of Iſrael be vpon the gates: and the gates 3. to each of the foure corners of the world.

This is the ancient faith: this is that which the Apoſtel ſaith, Eph. 2. 20.

» *From the Eaſt three gates; from the North 3. gates; from the* » *South 3. gates; from the Weſt 3. gates.*

Ezekiel beeing in Babel, *North* from the *Eaſt* of Iſraell, began that men ſhould come to the holy Citie from the *North*; where Iſrael was ſcattred. But for vs in the *Weſt* where the Church is beſt, in our ends of the earth the poſſeſſion of Chriſt: *Ieruſalem* beeing *Eaſt* was firſt to be named: and next the *North* for holy Daniels ſake, the light of the world, whom moo in *Albion* vnderſtand, then in the world beſides; and I hope moo ſhall by my inlargement nowe comming forth: teaching how the new Teſtament commenteth vpon him.

Then the ordinary courſe, the coaſt ioyned to the *Eaſt*, the *South*

South where the Iewes were ſcattred by the *Ptolomies*: and a long tyme *Alexandria* bare *Patriarches*: *Athanaſius* a wonder for holy Diuinity, and Greeke eloquence: and great *Cyrill*, great, though not equall to *Athanaſius*: whoſe long commentarie vpon Iſai in Greek, I haue and wiſh it printed: Thence, D. B. may ſee vpon Iſai 38. what he meant by, οἱ οὐ ἅδῃ to ſtrengthen his owne moſt learned *Syllogiſme*: which breaketh the necke of Purgatory: when *Haides* is knowen to haue but *Heauen and Hell*. *Alexandria* in the *South* had glorie: as *Antioch North*. That, *where ſin abounded, grace ſhould more abound*: *Antiochi* deſerued no ſuch fauor, the head of *Magog* in *Siria*. But God promiſſed, Eze. 39. to glorifie his name aboue *Magog*. And therfore would haue Chriſtians to beare the name firſt from the place moſt hatefull, and next *Alexandria*, the next hatefull, to bee high: and Rome that crucified Chriſt, yet for ſome helpe they had ſhewed the *Maccabees*, and certaine good captaines, Math. 8. and 27. and Act. 10. and 23. and 27. God would pity that curſed towne: Though *Conſtantinus* new Rome bare ſway a great while: but the *Buy-ſhop* of *Rome* ſtill worked to ouerthrow *Bizantium*: that he might haue the throne of Satan in higher meaſure. And *Bizantium* had not medled with Gods people, and long had no occaſion of high throne for God to ſhew later anger: But had farre more learned then Rome euer: and ſcant euer acknowledged Romes purgatorie: And to the Weſt from Chanaan; in the Land Gyges or Gog: as Crœſus wealth enabled Cyrus, when hee tooke Sardis, to ſend Iſrael home from 120. nations; So, God by Iohn gaue Sardis his Apocalyps: that it kept religion farre longer then Rome. Now, as God placed the tribes about the Arke, three nobles of *Leah Eaſtward*; the blemiſhed to parching ſun: and the baſeſt *Northward*; and the laſt borne and

deareſt towardes *Sun-ſet:* to ſhew that his mercy reacheth moſt to the furtheſt off: Of theſe the Pſal. 80. ſpeaketh: *before Ephraim, Beniamin, and Manaſſes:* ſtir vp thy ſtrength, & come and helpe vs. That is, as (Shem Tob well noteth) at the Sunſet of our ſtate, and our laſt birth, as Ioſeph and Beniamin were moſt tendered; ſhew O Lord now, the fathers fauour to the children.

Paul, the Hebrew of Hebrewes, of Beniamin, he chalengeth for him ſelfe and his kinſmen, Rom. 15. and his companie, al *Grecia* and the Weſt: and nameth expreſlie *Spaine.* And beſides *Ioſeph* of *Arimathea*, Pauls ſcholar might teach our Weſt, *the endes of the earth, to be the poſſeſsion of Chriſt*, That *Albion, Frãce*, & martyrs of *Spaine*, haue now 3. gates in extreme *Weſt:* that the Ebrew and Greeke Teſtaments were neuer ſo much ſtudied, as in *Albion*, and *France* & *Germany*. *Cambridge, Dureſme, Yorke, London*, will beare one record, that thirtie yeares he cleered the *Reuelation*, that Papiſtes made great meanes to be further taught: By the *Maior* of *Dureſme*, & by others at *London:* offring as good as a *Biſhoprike*, if without danger in further matter they might. And I know there had beene but few Papiſtes in England, if a few had opened the old Teſtament by the new: as the Apoſtles veine required. And if the new Teſtamẽt were tranſlated into ſuch Hebrew as the Apoſtles made Greeke: and the Old into perfect ſenſe in Greeke, all nations would ſweare, that our endes of the earth are the poſſeſſion of Chriſt.

And the walles of the Citie had twelue foundations: and in them the names of the Lambes twelue Apoſtles.

Theſe foundations, are the 12. precious ſtones which follow: in which, Exod. 28, the xij. Tribes are named: So the ve-

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rie ſtones ingrauen inferre the Tribes, from Exod. 28. And heere the Apoſtles names ſhew that they taught no new doctrine, but the ſame which the Tribes had of old.

And he that ſpake with me had a golden reede to meaſure the Citie, and the gates of it: and the wall of it: and the Citie ſtandeth ſquare: and the length of it is ſo much as the breath: and he meaſured the Citie with the reede in furlonges twelue thouſand: and the length, and bredth, and height of it, be equall.

When the Iewes came home from Babylon, the like reſtoring of the Citie, Zach. 2. is expreſſed by an Angell hauing a reed. So, the reſtoring of the high *Ieruſalem*, after the Citie which crucified Chriſt, had made it low: is expreſſed by an Angel hauing a reede. Now twelue thouſand furlongs, make (as we may ſuppoſe) 1500. Engliſh miles. A Citie ſo high, ſo long, and ſo broad, would hold an infinite companie of men: and ſince Satan was bound from ſupreme rage. The firſt 300. year. by martyrs, bred an infinite company of millions, & in quiet long after, moo: and when Angells held the foure windes 144000. of Iſrael, and ſo many heathen, as none could number: & now after reſtoring, when mo in number profeſſe ſaluation in Chriſt (by breaking bread: and pray onely to Chriſt for iuſtice by his gift) then papiſts be in nūber; it muſt be a great Citie that ſhall hold all: If all old holy bee taken in alſo. And if ſome by enuie had not hindred opening of both Teſtaments in Ebrew and Greeke, in the Talmudique veine, which others might tranſlate into many tongues, manie poore Iewes and Turkes had ſeene the xij. tribes over our gates: & the Apoſt. doctrine to be faſtened in *Aharons Iewels*,

and had taken Chambers, in the large building of our ſquare *Ieruſalem*, 1500. miles high: and ſo ſquare. When Chriſt taught *Noë* to make the Arke, of 300. cubites length; and 50. cubites breadth, the ſixt of the length: and thirtie high, the tenth to the length: hee ſhewed *Noë*, hee had all beaſtes and foules and their fodder in meaſure. So hee, that weigheth all the duſt of the earth: knoweth how many ſoules hee hath choſen: and how large his heauenly Citie ſhall bee, and how many hee was to reiect, that their carcaſes ſhould bee fewell for Gehenna.

The Citie was ſquare.

This, alludeth vnto the Tabernacle and Temple: where *Dabir* the Arkes place was ſquare: and now we all haue the Law in the Tables of our hearts: and ſee the *Cherub*, as hauing ſeauen cuppes of wrath fighting for vs: & know Chriſt to bee the mercy-ſeate: and golden Altar: and wee are all ſacrificers to make our owne prayer of incenſe: *and the lifting vp of our handes to be the euening offering*: and we our ſelues to bee the golden Candleſticke: *and our hope is the anchor of the*
Heb.6. *ſoule ſure and faſt, going within the vaile: whither IESVS our forerunner is gone: being a ſacrificer for euer, after the order of Melchitzedek*: So we leaue imitation of *Aharon*, in *Linnen*, *Cope*, *Mitre*, *Altar*, *Fleſh* and *Blood* ſubſtantiated, *Prieſt* and *Sacrifice*, to them that will toy with imitation of Aharon, and remember not the fire that brent Nadab and Abihu for ſtrang fire. The Popes fire is a thouſand tymes ſtranger. Therefore an whole lake of fire and brimſtone, remaineth for him.

of

Of Arias Montanus, *placing in Altar of Incenſe in the moſt holy.*

Arias Montanus knewe well enough, that the Altar of incenſe was ſet in the outer holy: yet in *Apparatu*, hee doth place it in the holy. It is marueile why he durſt ſpare a trueth: This I gueſſe; that the ſimple papiſts, ſhould not ſee the birth of Chriſt caſt out of courſe. This I will but touch. I tolde Iewes, that his conception and his birth is all one for trueth of ſaluation. And Chriſt would haue neither exactly known: becauſe it would trouble the *Mathematicians* of the world too much. As of late double rekonnings made. *Turke* and *Iewe* thinke wee haue no trueth of ſtorie. Seeing, *annus ſalutis*, commeth as well from *Conception* in December, as from *birth* in September: the old accompt may bee well kept. But wee ſhould haue no lies in our heauenly Ieruſalem, though men eſtieme more of cuſtome, then of him, whoſe eyes are a flame of fier: Eighteene weightie arguments one learned man, a Ciuilian hath brought, to ſettle the tyme better. Becauſe Iewes ſhould not gather abſurdities, from our Goſpell: that a wiſe fauorable Prince (taking order, that all mens wealth ſhould be rated: that Soldiers pill'd not any, but reſted in ſet portion:) ſhould cauſe euery one to repaire to his natiue towne at midwinter; in my booke to the *Landt-Graue*, I place the *conception* in December. That as their Midras Rabba, in Deuter, telleth the MESSIAS ſhould come in Tiſri: and redeeme, on friday. by Bechai, fol. 12. ſo he did: and then *Iohns* trumpet proclamed him: and at *Paſcha*, became our *Paſcha*: and at *Pentecoſt*, gaue a firie law. The old Teſtam. is ſo ſtrong for Chriſt: that the very Iewes ſpeake thence the ſame that the new Teſtament doeth.

And he meaſured the wall of it: an hundred fourtie foure cubites: the meaſure of a mans, which the Angels was. And the inner building of the wall was Carbuncle.

A wall, is a defenſe: and ſo thicke a wall muſt needes bee a ſtrong defenſe: and beeing of ſhining Carbuncle; it ſheweth the Citie to be of glory and trueth inuincible. Such is Diuinitie: being skilfully handled.

Of Prayer.

The Place, whither the people mett to prayer in Salomons Temple, is called in Ebrew, Azara, *Strength*: and in Greeke ἱλαστήριον the mercy-place. Now, ſeeing Prayer and Gods mercy bee our wall: this ſhould bee made of the Carbuncle of his: that the Pſalmes and holy ſcriptures ſhould be our prayers. *Athanaſius* ſheweth vſe in them for all life: and to euery part of holy ſtory, certein Pſalmes might fitly be quoted. The prayers wich wee haue from the Pope, were penned for his driſte in Diuinity: and offer great hold of blame in euery poinct: and no wight full of eyes wilbe taught but by God, to what prayer hee ſhall ſay, Amen. The Prayer which the Lord gaue is commended to be the common-prayer of the Church aſſembled. But without Battalogie or often repetitions. And for it, Math. chap. 6. the Pope corrupteth the Greek text: filching away, the ſentence of greateſt light: *Thine is the Kingdome, Power and Glory, for euer and euer:* which calleth, Daniel chap. 7. and all Daniel thither: To bee a Carbuncle-wall to the Sermon. If the Biſhopps tranſlate the Bible well: and add tables, for skilfull reading

reading, of Conference in Places. This will best build walls of Carbuncle: when all pray as their heart and God best liketh.

And the Citie was of pure gold, like to pure glasse. ,,

By the Citie, is meant, the whole lawes of policy: which should be as pure as gold: and as cleare as glasse. *Tyrannicall and superstitious,* anger God: *and where the policy is disputable, it is foolish.*

And the foundations of the wall, were trimmed with euery pretious stone. ,,

Before, I shewed vpon ch. 7. how the Tribes were fitted to their stones; and more largely in my aduertisement of errors, in our handling of religion. How the warriers, the frontiers, were two noble of *Lea*; but of some blemish, *Reuben* and *Simeon*; and of each handmaid, *Dan* and *Gad*: had stones of color for a warriers coate. The water men, likewise fit colored stones, & fit notationed, *Isachar, Zabulon, Aser, Nephtaly.* & the noble statesmen, also fit *Lewy, Iuda, Ioseph, Beniamin.* So that the dum stones assuring Israel of the Land; when they misbelieued; argued them to be but common sand.

The order of the Tribes, Apoc. 21.

Sundry orders (very many) be of the tribes, in the old Testament; to shew that one is not better then another: but that in some points, the meane is as the best. Heere, they are placed in speciall regard of storie.

Beniamin,

Beniamin, not *Reuben*, nor yet *Ioseph* first.
Issachar, not *Simeon* second.
Because *Leui*, and *Iuda*, held themselues all wayes better.
Then *Iuda*, third, not *Leui*.
Then *Leui*, in *Iudahs* old place.
Then *Zabulon*, fift: as next to *Isachar*.
Then *Reuben*, sixt: to come before the handmaides S.
Then *Aser*, the handmaides son: Ancestor to *Anna*: the
Luc2.49. Dau. of *Phannel*.
Then *Ioseph*, the eighth.
Then *Simeon*, to come before the rest baser borne.
Then *Nephtali*: of the first bearing handmaid, before
Dan his elder brother.
Then *Dan* before the later bearing handmaides S.
And *Gad*, in the place left.

This situation, commeth not from Iohns witt: as hee nameth the tribes, chapter 7. but from eyesight of a building, set by God.

Reason of their order.

Reuben, lost his glory: first falling from the land: Then, by Ciuill right, *Ioseph* should haue had it. For in Iacobs purpose he was eldest: and had the birthright. But *Ieroboam* after seauen defenders, falling and felling ten tribes, cast him to the eight place. For that cause: his *Beryll* in *Aharons* shoulders, holding six Tribes on the one, and six on the other: is translated of the 70. *Smaragdus*: because heathen could not see, why God should plague proud *Ephraim*, *Ioseph*, bearing vp all in Ægypt and in Iosuah. So the *Sardius* of *Reuben*, is not in the first place: nor the *Beryll* of *Ioseph*: But the *Iasper*, of *Beniamin*:

Iosephs

Ioseps brother: by ciuill right. As the Temple was built in the tribe of Beniamin, whereby halfe Beniamin claue to Iudah: and Beniamin, by *Ester Atossa*, and Mordecai, represſed the decree of destruction, from *Aman* of *Amaleke*: and *Esther* became the mother of great *Darius Artaxerxes*, bringeth the *Persian* King, that built the Temple, to be of *Beniamin*; and all his seed: and causſed fauor to the Iewes vnder *Persia*: Whereby doubtlesse many of *Beniamin*, before S. Paul & his sisters sonnes, and the named, Rom. 15. were great pillars of the Church. And S. Paul alone, building three gates of Ierusalem, Westward, is ynough to make *Beniamins Iaspar*, the first foundation: seeing he filled all frō Ierusalem to Illyrico with the Gospel of Christ: & after to Rome, where he first taught the Synagogue; what the Gospell was, Act. 28. and *Cæsars* Pallace, Phil. 1. and *taught two yeares, without let*: and went to *Spaine*: for he spake from God that he would so doe: and from wicked Rome that crucified Christ, hee built many Churches by others: sending *Crescens* into *France*, and *Titus* into *Dalmatia*: and calling *Marke* from the *East*, who had beene with *Peter* at *Babylon*: & keeping deere *Luke* the Phisitian with him, to make many Princes, *Theophilos*. And in his beginning of Epistles, he warned, 2. Thess. 2. that curſed policie of the world should come: and Rom. 13. warned them, not to take superioritie ouer the Ciuill Officer: and recording matters small, and many persons; neuer hath one syllable that Peter should euer be at Rome. But being a Prophet, as Saint Luke hath arguments innumerable, and inuincible that hee neuer was there: What a companie doth he reckon in the Epistle to the *Romanes*, without any mention that Peter had been there: but of his owne desire, to build where others had not laid a foundation. And from Rome to the Galathians,

he telleth expreſly, that Peters charge was for the Iewes ſcattred by captiuitie: to whom the twelue Apoſtles were charged chiefly to goe: *and to iudge the 12. Tribes.* To the *Epheſians* he mentioneth *Tychicos*, whom he ſent to them: but nothing of *Peter*. And to the *Philippians*, he mentioneth, that the Goſpell by his bondes was manifeſted in *Cæſars* pallace. It had bene a ſtale newes, if another had done that afore: and if *Peter*, had turned any of *Cæſars* houſe, which to record, it toucheth the glory of Chriſt, he had as well mentioned that. And S. Luke, who enuied not S. Peter, (in the Actes) but told high glory, had not hid his praiſe in Rome, if deſert had bene. And he telleth the *Colloſsians*, that *Luke* was with him, without mention of more: or token that Peter euer had beene there. And in the ſecond to Timothie, he nameth many; *Demas* leauing of him: *Creſcens* and *Titus*, as I told: and *Lucas* only to bee with him: and that *Marke* who was in *Chaldea*, 1. Pet. 5. ſhould be brought to him. Alſo he mentioneth *Eubulus*, *Pudens* and *Linus*: and where hee left *Trophimus* ſicke: and how *Alexander* the Copper-ſmith hindred him: and if ſainct *Peter* had laid any fundation in Rome to his helpe, hee had neuer hid that: And when *Timothie* came to Rome: and was ſent from him, he telleth the Hebrewes of him: but becauſe they knew howe *Paul* many yeeres after his calling, agreed with *Peter*, to biſhop the *Eaſt*: he mentioneth nothing of him. That by *Beniamins Iaſper*, S. Paul ſhould be the fundation of the heathen, borne among heathen: and borne Citizen, of the chiefe Weſt town: and a perſecutor, to comfort the Citie that crucified Chriſt: that as he found mercy: ſo they might ſuffring as hee did. And this much, for the Iaſper, the ſtone. But for the Greeke terme I muſt ſpeake more.

of

Of the terme Iasper *in the third place.* Apoc. 21.

Foure Dialects, the holy Apostles haue: which matter, telleth a sound reader to distinguish: and a D. ignorant heerin, will worke much disturbance. To *Attique* or *common Greeke* they were to stand, when they wrote to heathen: and were not forced to peculiar (*Greeke*) Dialect. So to *Theophilus* the heathen, ἅδης, Luc. 16. is vsed, *for heauen and hell*: as having both places and no moo: and *Catelthein*, for passage, as the iourney standeth, without regard of vp or downe. Luc. 4. and ten times, in the Acts, as I mentioned: *So* 70. *Greek*: so *Talmudiques and Apostles proper*. *Colyrion*, in Ioh. ch. 3. is *Talmudique*: and that the Sacrificer was girded about his brest, as Christ, Apoc. 1. *Maymony* proueth from *Vzielides* and common tradition, in treatise of holy apparell, Perek. 10. Iohns owne vse of Greeke is in *Chalcolibanus*, Apoc. 1. to Dan. 10. and in *white stone*, to Deut. 27. and in *Iaspis* cha. 4. for *Iaspeh* the Hebrew; and heere: In the 70. Exo. 28 *Sabulon* is grauen in it: for which *Iohn* first applieth *Sardonix*, and as I told twise before, in this chap. *Iaspis* must be referred to the Ebrew *Carbuncle*; *Codcedona*, in the *Thargum Ierusal.* as *Kimchi*, vpon Isai. 54. well noted. But heere Lawe will tell: the Hebrew *Iaspeh* calleth the Greeke vnto it. He that marketh not this, shall confound all this matter. And this much for the first foundation: wherein *Paul* not *Peter* is surely meant.

Of the second foundation.

Simeon, in *Aharons* chosen HAMISPAT, or *vertue of Iudgment*, was grauen in the second stone: by birthright: but he as *Reuben* by cariage, not with right of iudgement, lost natiue dignitie. *Sichem*, and *Ioseph*, and *Madianique*, Num. 24. *brake*

his dignitie: that gaue him no defender, iudge: only against *Arabians* in *Ezekias* dayes, hee gate grounde: and held it a while. But for his owne people, he did nothing extraordinarie. Therefore, becauſe *Iacob* bleſſed all his ſonnes, ſome *Darſhan* deſcanter, framed *Iudiths* fable for *Simeons* helpe: if that had been a true ſtorie, the builder of *Ieruſalem* had left *Symeon* his *Topaz* in the ſecond place. For *Iſſachar* in *Thola*, was not ſuch a conqueror, as Iudith: if it were not a fable. God hath plagued Grecia, for *Iudith*, that would giue an whole booke to the glorie of *Symeon*: where God giueth ſcant a line; he cā plague vs as well, and we be as well aduiſed.

Of the Carbuncle.

Leui in *Aharon*, third in birth, had the third place; and the *Smaragd* to be for *Moſes*: as the ſung *Ouid Metamor.*

In ſolio Moyſes claris lucente Smaragdis.

That ſtone telleth, that they be blinde, that thinke the Law darke: all *Moyſes* deſcribeth *Chriſt* of *Iudah*, to bee the true ſacrificer: who aboliſhing *Leuies* office, taketh *Leuies* place. And as in *Iacobs* ſonnes, not the firſt was beſt, nor the ſecond, but the third better, and *Iudah* the fourth beſt: ſo, *Peter* moſt miſſed, and needed moſt comfort: and *Andrew* found the Rocke before him: and *Iames* ſacrificed him ſelf (not at *Compoſtella*, but) vnder *Herod*: and *Iohn* paſſeth all they both of Iudah: & *Chriſt* now changeth places, as ending ſacrifice: that *Leui* ſhal teach of an eternall ſacrificer. So, the Carbuncle is in the third Place.

The Smaragde.

The Rainebow of Couenant, Iſa. 54. and Gen. 9. Like the *Smaragde*,

Smaragde, is about Gods throne: to speake of the Couenant and Kingdome: therefore it is next Christ.

Of the Sardonix.

Sabalon should be next, by order of matter: and *Sardonix* his *Iahalom*, Exod. 28. a terme so applied by S. Iohn. In *Plato Phæd. Sardius, and Iaspis, and Sardonix*, are vsed to represent high ioy, for the iust in Haides: therefore *Sardonix* is of high price. *Elon* was a Iudge of *Zabulon*: and in the land of *Zabulon* the calling of Disciples began. And as *Zebed* in *Leahs* tongue, for societie, to be from her husband sure: so *Zebedæus*, had the terme in his name: the father of Iames & Iohn.

Of the Sardius.

Ruben deserued much pitie. For he would haue saued *Iosephs* life: and he was a frontier against the enimies: & therefore his *Sardius*, a war color, was in Gods glorie defending his Church: ch. 4. and hath his place before any of the handmaides S.

Of the Chrisolite.

Lea, pronounced her selfe happy, when her maide bare *Aser*. and God gaue him an happy soile, to haue the sea, and other tribes, as barres and lockes to him: and continuall strength, and oliue woodes: and much good, Deut. 33. And whē *Ezekiel* telleth the King of *Tyrus*, by termes frō the tribes stones, what dignitie he had in old societie, with *Dauid* and *Salomon* in *Israell*: he reckoneth all *Leahs* six, and *Rachels* two: But none of the handmaids, sauing Aser, bordered next him:

and fellow to the sea with him. He had no iudge all his dayes:
Luc. 2. 37 but gracious *Anna*, that kept her a widow about 84. yeares: praying and fasting at the Temple, & prophecying of *Christ*: and teaching from Dan. 9. 457. yeares after the returne: that, that yeare Christ must be borne: and, *seeing God face to face.* The daughter of *Phanuel*, seeing God face to face, being of the happy Tribe of *Aser*, sheweth the Sonne of God, to all that looked for Redemption in Israel. Therefore, though of the last borne of the handmaides sonnes, for this Godlinesse hath the seauenth Place.

Of the Beryll.

Ioseph that bare all, is now bare of glorie. His Beryll bare all the Patriarches: æquall in Letters, as Gods prouidence did cast them, 25. in one Beryll, and 25. in another. Thus *Mayemoni* doth cast them, in Celi Mikdas Perek 9.

ראובן	שמעון
לוי	יהודה
יששכר	זבולון
נפתלי	דן
גד	אשר
יוסף	בנימין

Thus Gods care, doth teach what a precious thing, beliefe in Christ is: that, for Abrahams faith he should so play with Iacob, for his mariages: for the wiues æmulation for Children: for wisedome to giue names to them: as their lot should fall out, and time of their birth: that *Iacob* should blesse them accordinglie. Now *Ioseph* bare sway about 600. yeares: But too long dignitie, bred pride to contemne all hope in Christ: that Ioseph bare not vp, but bare away the Tribes. The wisedome of God, who knoweth how the

the Angels despised his counsell, and Christ, and perished for euer: doth shew matter, (small to a carnall minde) wisedome to astonish Angell: that euery worde of this booke, should haue a mysterie. These defendours of the people, came of *Ioseph:* King *Iosuah, Deborah, Gedeon, Abimelech, Ieptha, Abdon,* halfe the tribe of *Manasseh* in *Iair,* with *Reuben,* & *Gad in Sauls dayes.* But *Ieroboam* the eight, did marr all. So manifold, and vnsearchable is the wisedome of God. The Iewes, seeing *Ioseph* gone for *Ieroboam:* might feare, lest *Iuda* should fall more for killing of Christ: that now, only Saint *Pauls* Bishopricke of the West is best, in Christianitie: & he foretold how Rome would deceiue, and bad them not to be proud, but feare: and not ouerrule the ciuill officer; but be subiect: all this in vaine; to many. *Iosephs Beryll,* the glorie of Paradise is now abiect.

Of the Topaz.

Simeon hath the ninth place, to be very base, yet afore manie of the handmaides children.

Of the Chrysophrase.

The *Chrysophrase* is a white *Achate,* with a golden lace, and part greene. *Achate* simply is in Exod. 28. for *Nephtaly:* Iohn giueth the trimmest of *Achates,* as God shewed him: And *Nephtali,* is set before *Dan:* because *Dan* first fell away.

Of the Hyacinth.

Leshem, was Dan his stone: and in notation it is, *Folow God:* and in the partition of the lande: *Leshem,* the Towne was giuen to Dan, as prophecied in the name of his stone.

though

Iarchi vpō Iud. 18. from the Thal.

though it were farre from the other foile of his, where *Samson* dwelt. *Semel* is an idole. *Alpha* and Ω*mega*, gaue him warning that he turned not the Letters. But none can ſtand longer then God ſtayed him. *Ionathan* the ſonne of *Manaſſes* of *Gerſon*, of *Moſes* (who would thinke it) he and his houſe were Prieſts to the idole, till the remouing of the glorie from *Ephraim*: and *Ieroboam* (regarding not that) ſet vp a Calfe in Dan. The *Antichriſt*, by imitation of idoles, is *Dans* childe. Barbarous Rome cannot auoid that, but by a ridiculous diſtinction, of *Idole* and *Image*.

Of Gads Amethyſt.

Gad, of ordinarie courſe, ſhould folow *Dan*, and *Aſer*, the yonger, being ſet before him; for *Anna* the daughter of *Phanuel*.

Thus, Iohn comforteth the 12. tribes in their owne veine of ſpeach, calling all their ſtories of 1700. yeeres, often reuolued in the ſame deſert, to ſhew the Conſtancie of God: to encourage the 12. tribes, not to be amazed, that Rome hath crucified Chriſt, and deſtroyed the lowe Ieruſalem: but to know, that it alſo ſhall be deſtroyed: after vnwilling furthering of the Goſpell by martyring: and when eaſe and wealth bringeth blindneſſe, and error: it ſhall vnder prætenſe of holineſſe, and by perſequution cauſe more ſtudy of Law, then all former ages had. The Iewes ſoone would climme into the mountaine of *Tabor* in minde: to acknowledge this deſcription, to be all from the Prophets: and moſt eaſie to vnderſtand. And, this, cutteth off all *Iudaiſme*, which the Rabbins haue to this houre: who from *Ezekiel*, 40. looke ſtill for a returne to *Canaan*. But againſt that, S. Peter told them, that euery

euery Prophecie of Scripture, is not to bee expounded properlie.

And the twelue gates were twelue pearles: euery one ſeuerall gate was of a pearle. ,,

The wordes of the holy Apoſtles, open the way into the Citie, and the ſpirit of God ſpake in them, and no one could be aboue the other, but euery one ſtood a foundation vpon the Rocke. By them which haue written, we know that the others had wordes alſo as pearles. When the Pope buried the ſtile of the Apoſtles, and brought in Romes tongue: and neither that pure: then the pearles loſt their gayn eſſe.

And the ſtreet of the Citie was pure gold, as cleere glaſſe. ,,

The open lawes are agreeable to the ſoules frame in iudgment, from God: and rules of faith bee cleere. Rome hath ſcant one rule of either. But their lawes croſſe commune reaſon: and their ſpeaches of faith be either falſe, or litigious.

And a Temple I ſaw not in it: for the Lord God of hoſtes is the Temple and the Lambe. ,,

Earthly buildings profit not: as all S. Stephens oration telleth: and the faithleſſe Iew *Izhak Ben. Arama*, Port. 52. ſhewing, how the Tabernacle thriſe deſcribed, and ſet vp; did litle helpe, they preſently miſbelieuing. And *Salomons* Temple after his death, was robbed by *Shiſak* King of Egypt: and reiected of the tenne Tribes. And this (as the Iew confeſſeth) to ſhew, that God reſted in CHRIST, a goodlier Temple, *the heauen and the earth:* whoſe tẽple, when it ſhould be once

pull'd downe, he would raiſe it vp the third day. *Moyſes Law; ye ſhall ſtand in reuerence of my Tabernacle*: tooke effect for puniſhment in *Ephraim*, for *Elies* ſonnes defiling of women, waiting there; that God foreſooke his Tabernacle in *Shiloh*: and *Ephraim* fell in the day of battel, 34000. 1. Sam. chap. 4. and Pſal. 78. *Nabuchadnezar* that deſtroyed the Temple: was ſo many yeeres like a beaſt, as the Temple was in building. And his Babell, for the holy Temple, was deſtroyed. The carnall Iewes, vrged Moyſes Law, againſt Chriſt, as to death: *That he ſaid, deſtroy this Temple: and I will build it againe in three dayes.* He ſpake of his owne Temple. For which, the Law of Moſes was made: and the Tabernacle, and the frame of the world: and becauſe they ſtood not in reuerence of his Temple, hee deſtroyed them. By the former Law, as they martyred S. Stephen: for ſaying, *Ieſus of Nazareth would deſtroy the Temple*. And they meant as much, for *S. Paul*, for ſpeaking & teaching againſt the Temple: and they thought he had brought *Trophimus* a grecian of *Epheſus* into the Temple: and ſo polluted it. But the true Temple they ſaw not: till theirs was deſtroyed. And here Iohn expoundeth Moſes: That God, the Lord of hoſtes, (the Angels, and goodly frame of the world) *That CHRIST in whom all fullneſſe it ſelfe dwelleth, is the Temple*. And they that crucifie a picture, as his, making him vile: or worſhip a piece of bread, as his body, being a mockage to Angells and men, ſhall finde no place in *Ieruſalem*. The Temple of the Lambe muſt be vſed as hee teacheth. It ſitteth in ſhining light in heauen, and may not be made baſe in this darke ayer, by our fooliſh inuentions: his owne commanded works, as Salomons Temple, cannot conteine God. 1. King. 8. & Act. 7. & Eſai. 66. This one rule; ouerthroweth all Talmudiques by the Prophets: whoſe words they reuerēce.

A plaine

A plaine conclusion, from Esai.60. and 51. and Ezeck.47. of the Gentiles Ierusalem.

And the Citie shall haue no neede of the sun, to giue light in it: for the glory of God lightneth it: and the Candle of it is the LAMBE. 23

Isai.60. Arise be lightned, for thy light is come, and the light of the ETERNAL riseth ouer thee. Ephes.4. *He saith, arise thou that sleepest, and stand vp from the dead, and Christ shall shine to thee.* Many Rabbines, as S.Paul, draw Esaies words to Christ: and when Iohn wrote, 144000. Iewes faithfull would so take it. *Isai.60. The Sun, shalbe no more thy light on the day, and the brightnesse of the Moone, shall not giue light vnto thee: But the ETERNAL shalbe thy continuall light: and thy GOD shall bee thy honor. Thy Sun shall no more sett: and thy moone shall not be hid: for the Eternall will be thy continuall light: and the dayes of thy mourning shall be gone:* worldly ioy shall not bee thy comfort, but the ioy of God. As Iohn, banished into Patmos, hath in one day, the Lordes day, more ioy then all the world is worth: when darkenesse couered Cæsares, and obscuritie, nations: But God shined ouer him, and the glory of Christ was seene to him, to shew him in wildernesse the state of the Church. If he had not beene banished from *Ephesus*, he should not haue had these visiones. But now his comfort is the greater. As one, farre from his Countrey, may study more in six yeeres, then in 12. among much acquaintance at home, and be lesse grieued from quarrelling of the wicked.

Now Iohn applying Esai vnto the LAMBE, sheweth that all his comfortes cary vnto Christ. And all the Prophets doe the same: so this booke teacheth all the Myriades of Iewes Act.21.20

that beleiued, to expound all the Bible. So doe S. Pauls Epiſtles, expounding all the Law and Prophetes how they ſpeak of Chriſt. And the chap. 61. ver. 1. is plainly by our L. Luc. 4. of him ſelfe.

Iſai. 61. 1.

24 *And the nations, the ſaued ſhall walke in her light: and Kings*
25 *ſhall bring their glorie and honor into her.*

Iſai 60. *And nations ſhall walke in thy light: and Kings in thy brightneſſe, that ariſeth to thee (And her gates ſhall not bee ſhut in the day, for night is not there) that they may bring the glory & honor of nations vnto her. And they ſhall open thy gates continuallie, day and night: they ſhall not be ſhut, that men may bring vnto thee the wealth of nations: alſo their Kings ſhall be brought.* Thus God comforteth the xij. Tribes, from their knowen prophecies, to goe forward to winne at the laſt ſo many as would furniſh a Citie: Fifteene hundred miles ſquare, in two thouſand year. Though the ten Tribes were ſcattred, yet *Hoſea* telleth them that as HE raiſeth vp the dead, ſo he can call them backe: & *Cyrus* called them from 120. nations vpon his owne charges: and ſome of all Iſrael, returned to haue hope in *Chriſt:* at 490. yeares, by holy Daniel. And from all nations, ſome were at Ieruſalem the laſt yeare: and men, 120. receiued ſpirit to be ſufficient to teach all nations, & many thouſandes were turned: and of them euery one would turne many thouſand. And Iohn ſtirreth vp their hope.

27 *And there entreth not into it, any common: and practi-*
28 *ſing lothſomeneſſe, and lies: But the written in the booke*
29 *of life of the Lambe.*

Prophane infidels, vncleane in ſoule: and lying in iudge-

ments,

mentes, as all Papiſtes bee; and old heathen, eſtranged from Chriſt, are not of this: but they whom Chriſt hath choſen, called, and ſanctified. This matter is eloquently expreſſed, by Manaſſes-ſaw-martyr, chap 52. *Ariſe, ariſe, put on thy glorie, put on thy trimme apparell, Ieruſalem the holy Citie; for no vncircumciſed and vncleane, ſhall come any more vnto thee.*

This ſheweth, that they who be truely of the Church, haue their minde brauely clothed: and will haue none profane of their companie, nor auctores of vntrueth; vnfit for the Carbuncle walles of Ieruſalem: as the Apocrypha lies are with the Bible: a meere leprous ſorte, whereby Papiſtes terme all the Bible lies: yet they that can not read one word of the Law, as a profeſſor ſhould; will fight to keepe thoſe wicked bookes with the holy: and fight to hinder explaning of both Teſtaments, in Saint Iohns *Carbuncle* veine: and in Pauls *Iaſpers*. As none can be ſaued, vnleſſe hee be borne againe of water, Iſai, chapter 55. ſo puddles of filthy pooles, Iohn. 3. will marre thoſe waters. It is marueile, that any dare chirpe, to hinder the light of Gods worde: ſeeing God is able and readie to reuenge. The Pope putteth the wicked fable of Tobie, in the heart of the holy Bible. But it had beene better, a milſtone had beene hanged about his necke: and that he had beene caſt into the mayne Sea. It is better to bee a dore-keeper in the holy *Ieruſalem*, then in Emperors Palaces in ſuch mixture, to the pure waters of *Gods worde*. Iohn and Ezechiel ſhalbe iudge.

CHAPTER XXII.

" *And he ſhewed me a pure Riuer of water of life: ſo cleere as Chri-*
" *ſtall: iſſuing from the throne of God and of the LAMBE.*

IN the ſong of ſongs, liuely waters of CHRIST flow from Libanus: they be waters of life, Ioh. 7. to teach others life: and the true MESSIAS commeth by waters, blood, and ſpirite. 1 Iohn 4. Water of cleere doctrine: blood of ſuffring: and miracles of ſpirite. And if a man bee not regenerated of this Water and Spirite: he ſhall not ſee life. And thus ſpeaketh Ezekiel.

Ezek. 47. *And he brought mee vnto the brim of a riuer: and at the brim of the Riuer, was much ſtore of trees, on both ſides: and hee ſaid vnto mee: theſe waters goe forth into Galile, the firſt: and deſcend to the plaine: (to ſea of Tiberias) then vnto another ſea: (Lacus Aſphaltites) to the Ocean: and thoſe waters are made holeſome:* And ſurely, euery liuing ſoule, which can creepe into any place, where theſe Riuers come, ſhall be liuely: and the fiſh ſhall be great. Thus Ezekiel telleth whence Chriſt ſhall begin to teach, in Galilee. And the Zohar vpon Geneſes, doth note that. And Iohn ſaw the euent of this: for at the ſea of Galilee, was hee, and Iames, and Peter, and Andrew, called to bee fiſhers of men. And after the reſurrection, Ioh. chap. 21. at the ſea of *Tiberias* Chriſt appeared to many of his Diſciples, fiſhing; and all night they had taken nothing. And in the morning the Lord commeth to the water ſide, vnknowen, and asketh whether they had any thing to eate: they ſaid, No. Becauſe they had taken nothing all night. Then hee made them caſt into the right partes: and they make a draught of 153. great fiſhes,

fishes, whose spaume, might match the 153000. Proselites in Chanaan. Olde and late, Prophecie and storie, are thus contriued, to make easie and sure the doctrine of life. And God must needes hate the Pope, that bent not all his wealth, to haue so many as he could, ready in the Law: as were the Fishers of Galilee. The Disciple whom IESVS loued, hath now, Apoc. 21. a third sight of Ezekiels prophecie. In Iohn, from the throne of God and the Lambe, cometh the water: In Ezekiel, from the Temple: so, the Lord of Hostes, and the Lambe, bee the Temple. 2. Chron. 2. 17.

In the middle of the streete of it, and of the Riuer, was a Tree of life, bearing twelue fruites, bearing his fruite euery moneth, and the leaues of the tree, did heale the nations.

Ezekiel chap. 47. And by the Riuer came forth, at his brim, on either side, all kinde of trees for meate: the leafe of none faded: nor the fruite failed: euery moneth they brought forth newe. For the waters came forth from the Temple: and the fruite was for meate: and the leafe to heale. The first psalme, expoundeth this: that the studie of the Law findeth Christ: the tree of life: and maketh others fruitfull trees to feede and heale.

An exposition followeth heere, Chap. 22.

And no Catanathema (*giuen ouer as cursed*) *shall bee any more: But the throne of God, and the Lambe shall bee in it: and his seruants shall serue him: and shall see his face, and his Name shall be in their forehead.*

They

They that were curſed, are healed by the waters of repentance, and by the leaues of the tree of life: and their ſeruice to God only, and ſight of his fauor, is meat and drinke to them: and they haue Gods marke in forehead: as Papiſtes haue theirs: They Gods worde, and Baptiſme, and breaking of bread: Papiſt prayers to ſaintes and images: and profaner theirs.

And night ſhall be, not there: neither ſhall they neede candle, nor light of the Sunne: for the Lord God lightneth them: and they ſhall reigne for euer and euer.

They who know God in Chriſt, ſhall not bee to ſearch Philoſophi, for better happineſſe, in natiue ſtudie: nor Iewes, Talmudique ſtudie, wherein they aduenture their ſoule. But ſeeing Chriſt, they ſee all: and reigne with Chriſt, firſt heere, and ſhall reigne for euer.

The Epilogue.

The Angells ſpeach.

And he ſaith vnto me: Theſe wordes be faithfull and true: The Lord God of the holy Prophetes, hath ſent his Angell, to ſhew what is to come quicklie.

Becauſe this booke applieth all the Prophets vnto Chriſt, and taketh away all couering from their meaning: he calleth the Lord, the *God of the holy Prophetes.* This conuicteth all to be godleſſe, who contemne to know the Prophetes: and to make them plaine by Iohn.

How

How the Reuelation would force any Iew or Gentile of learning, without rancor, to yeeld vnto faith.

Firſt the learned ſtile of Iohn ſhould be ſhewed: and infinite fulneſſe of eyes: howe euery phraſe from firſt to laſt, is couched with circumſpection admirable: *for common Greeke: for readineſſe in expreſsing the 70. for ouermatching Talmudiques in their kinde:* and prouing the Goſpel by their grant: and viſions paſſing mans wit: expreſſing plaine matter, from 2. Theſ. 2. by all plaineſſe and maieſtie, that heauen can affoord. This beeing granted the ſequel foloweth.

The ſequel, by any Iewes grant.

When the viſions are ſeene to paſſe the wit of men: as Eſai. chap. 60. as *Ezekiels*, as *Daniels*, and *Zacharies*, and all drawn to Chriſt, with a commentary from God: Iohn being a ſimple fiſher, and in a tranſe: no Iew nor Gentile could denie, but that this booke hath Gods authoritie: and expoundeth it ſelfe: and ſheweth how all the old Teſt. ſpeaketh of Chriſt.

A Digreſsion to Iewes deſire, to know the proofe of the New Teſt. by the Law.

Twentie yeeres ago, I diſputed in Francfurt Synagogue, with a Rabbin, the Iewes choſen for skill: with this promiſe, that I would make him confeſſe that Moyſes draweth vnto Chriſt, or ſpeake againſt his conſcience: and we both agreed: to call God to ſtrike him preſently, that ſpake vntruely: I requiring nothing of him, but that which I well knew he perceived

ceiued: and might iudge all past denyall. He was content and neuer crossed mee: But desired a large treatise: And ten yer. agoe at Basill, requested a full treatise: and all the New Test. translated in such Hebrew as I spake to him: and the *Apocalyps*, applied in order of bookes to all the old Test. Also hee moued the Iewes of *Germanie*, to request the same: who haue made him their Orator (they of *Hanau*) that if hee yeeld, they all will. And the Iewes of *Wormes*, and *Mentz*: beeing commanded by the *Bishops* to read my Books, said that they could deny nothing: But requested *Moyses* & the *Prophets*, opened at large: to full measure of their 613. Lawes, shewing which stand still for all nations and ages: and which were giuen as vnto children, to be remoued in riper knowledge. The Rabbi, my friend, chiefe requester of Catechese; & their Orator is called *Rabbi Eliah*. Why nowe I accomplish not request, I will tell: omitting their particular iniuries: because when all this age is dead: this description of Ierusalem may stand.

The greatnesse of the Iewes request, in due articles.

1. The translating of the New Testament into Ebrewe, should haue with it a Dictionary of foure Dialectes: and I should haue many Scribes learned, who by direction, may helpe me much to speed.

2. Faire Copiers of my translation, and learned Printers will require States helpe.

3. A treatise of MESSIAS, from Gen. 3. to the end of *Malachi* from all *Rabbins*, of whom often I neede but line out, what I would haue copied: that would require much money for learned Scribes.

4. The comparison of all Moses 613. making a commentary

tary from the New Teſtament vpon them: and a table from them to the New Teſt. this will bee of greater paynes, then my goodly recompenſe can heartely take in hande.

5. Iewes requeſt me to require our owne ſide, firſt to yeeld to mee: which I could make them doe: or refuſe with ſhame enough. But that I cannot force ſuperiors to iuſtice.

6. To theſe poſitions, I muſt require conſent: that the text of both Teſt. is pure: that of the tongue, the enemies may beſt be made iudges; to their ouerthrow, and our victorie. For all ſpeaches hard in the New Teſt. to vs, are eaſie to them. That for gouernement of the Church (to make many learned in the Law) they and the Apoſtles haue yet to eyeſight the ſame rules.

7. As the Iewes grant all that I haue yet printed in Ebrew; I would requeſt Princes to force their Scholars: to yeeld from their croſſing of their owne Goſpell: or to combat with me brieflie.

8. Becauſe vnlearned wightes, ſhall not prate againſt any thing; but that many nations may iudge: I would haue abilitie for helpers, to turne all that I doe, into other tongues many.

Princes helping in this, I would haſten the workes, and till then, I leaue all hinderers, as murtherers of ſoules, out of Ieruſalem the holy Citie.

The ſpeach of Chriſt.

Behold I come quickly, &c. vnto, &c. *The grace of our Lord Ieſus Chriſt bee with you all, Amen. Chap. 1. 23.* needed no comment: nor the chap. 18. nor this Epilogue. Therefore I may not with idle wordes weary the Reader.

Τέλος.

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